

Om shānti

Parampita Paramatma ShivBābā yād hai?

THE TRIMURTI ADVANCE

Baba got four pictures prepared through visions; they are the Trimurti, the World Drama Wheel, the Kalpa tree, the Lakshmi-Narayan and the Ladder. All of them are old pictures, 30x40 inches in size. Among them the picture of the Trimurti is the most important. These pictures have been prepared according to the directions of ShivBaba. Hence, in the murli dated 1.1.75/90, in the middle of page 1 Baba said: “These pictures and so on are prepared at the directions of the Father himself. Baba used to get the pictures prepared through divine visions. But some others got them prepared through their own intellects as well.” The drawings in the pictures also have deep meanings, for which Baba has told in the same murli: “All these pictures of yours are meaningful. There is no picture without meaning. No one can understand them, until you explain to them. The one who explains is the one father himself – the intelligent and knowledgeable one.” For the purpose of explanation there are also inscriptions in these pictures. Baba has said in the murli dated 30.4.71: “*Arey!* Baba himself has got these pictures prepared. If you remove the inscriptions from the pictures, then you make a damn fool of yourselves”.

1. The Advanced Knowledge

The majority of the Brahma Kumar Kumaris think that the murlis of ShivBaba are straightforward, have simple meanings and there are no such deep secrets in them that it would be necessary to churn on them. Well, on one side, Baba has given the common knowledge (the primary knowledge) in the murlis, whereas on the other side, in the same murlis he has also given the special knowledge (the advanced knowledge). Hence, Baba said in the murli dated 11.2.75, at the end of page 1, “The unlimited Father explains only the unlimited issues.” Only those children, who churn the versions (*mahavakya*) of Baba, can understand the ‘unlimited issues’. Baba gives direction in the murlis, “Children, sit in front of the pictures of the Trimurti, Lakshmi-Narayan and so on. Churn on them every day at the *amrit vela* and many new points will emerge in the intellect all the time.” At the end of the third page of the murli dated 22.3.74 Baba has said: “If you develop a habit of churning, then many points will emerge all the time”.

“What will be a visible characteristic of those who have performed good deeds? They will note down the points out of the murlis of Baba and then churn on them.” In the murli dated 31.8.73 Baba said, “You children should read and listen to a murli 5-6 times, only then it will sit in your intellect.” The advance knowledge or the new knowledge is the essence that emerges, the deep secret which becomes clear after deep

churning on each sentence of the murlis and avyakt vanis and comparing them with the inscriptions and the drawings in the pictures.

2.The shrimat

As per the advanced knowledge, the first and main issue in the picture of the Trimurti is that of the shrimat. ‘Shrimat’ means ‘the elevated intellect’. In that case, whose intellect would be elevated? Definitely, no one’s intellect can be more elevated than that of the Supreme Soul. He himself is the intellect of all the intelligent ones, the one who imparts knowledge. In the murli dated 2.6.73, in the middle of the page 3, Baba said: “The shrimat does belong only to one Supreme Father Supreme Soul. The directions of all the others are devilish directions, through which only demons are created.” In the murli dated 17.3.68, at the beginning of page 1, Baba said: “You have to learn only from God himself. You have to study orally whatever the father teaches.”

3. Who is the real form of the Supreme Soul, the one who imparts the shrimat?

Now the question arises whose is the real corporeal form of the Supreme Soul, through whom we have to take the shrimat at every step, study orally, because the form of the Supreme Soul shown in the picture of the Trimurti is formless. The point of light, towards which the rays of remembrance of the three persons (*murti*) are shown, is incorporeal. One cannot take a picture of the incorporeal one. Therefore, how will the one, who has no picture, no form, give directions? Only the corporeal one has a picture. So, in the murli dated 20.8.78, in the end of page 1 and in the murli dated 6.9.76, in the beginning of page 3, Baba says: “I am the Ocean of knowledge; but how can I, the incorporeal one, teach through inspiration while I am sitting above. Teaching never takes place in this way. Would a professor sitting at home be able to teach the students through inspiration? Definitely he will have to come to the school.” That is because it has been said in the murlis dated 8.8.76, page 3 and 20.11.88, in the end of page 1: “If yoga and knowledge were to be taught through inspiration, then the father says, ‘why would I come to this dirty world?’ Inspiration, blessings - all these are the words of the path of religious devotion.” That is why Baba says in the murli dated. 16.3.75, at the beginning of page 3: “Now (in the Confluence Age) I am face to face. I become a trustee and then I also make you trustees. Whatever you do, do it after asking. I am really living, am I not? Baba will go on giving advice in everything .” It is clear - unless the incorporeal father Shiva is face to face [with the children] in a corporeal chariot, how can he give his advice? How will the children be able to ask him and act? How will they study orally? That is because in the murli dated 30.6.75, in the middle of page 3, Baba says clearly: “How can the father speak without a body? How will he hear? The soul hears and speaks only when it has a body. Baba says: ‘how can I hear, see and know if I do not have the organs at all?’” So, the incorporeal father Shiva reveals himself in this corporeal world in a corporeal male body. He comes face to face

[with the children] and gives the shrimat, gives the teaching and shows the path to the true salvation (*sadgati*). That is why Baba says in the murli, “You children should not simply say ‘the birth of Shiva’ (*Shiva Jayanti*)”, because it is the corporeal one who has a birthday. The one, who has no corporeal form or shape, cannot have a birthday either. That is why ShivBaba says: Three persons (*murti*) are involved in my birthday. It means that when my revelation-like birth takes place, I don’t come alone but the three persons are along with me. All the three persons have been shown in the picture. It was said in the murlis dated 15.10.95, page 3 and 3.10.05 in the middle of page 3: “The Trimurti Supreme Father Supreme Soul Shiva himself is the ocean of knowledge, the purifier of the sinful ones and the one who bestows the true salvation upon everyone. Brahma, Vishnu and Shankar - all the three are born together. It is not just the birth of Shiva, but it is the birth of the Trimurti Shiva (*Trimurti Shiva Jayanti*).”

4. Three abodes of the subtle world

The stages of these three persons of the Trimurti Shiva are number wise. Hence, they have been shown at three levels of the subtle world. The first one is the abode of Brahma (*Brahmapuri*), above it there is the abode of Vishnu (*Vishnupuri*) and above this one there is the abode of Shankar (*Shankarpuri*). Why have these abodes been shown one above the other? It is the stage of the intellect that has been shown. The stage of the intellect of Vishnu has been shown to be higher than that of Brahma and the stage of the intellect of Shankar has been shown to be higher than the stage of the intellect of Vishnu. How can this high stage of the intellect be shown in a picture? So, in order to show this, the three abodes have been shown. Otherwise, in murlis, Baba has cut the subtle world. He has said: “Even the name of the subtle world doesn’t exist. Over there, neither the white dressed ones exist, neither the ones wearing jewels, nor Shankar and so on decorated with snakes. As for the rest, the father keeps explaining the secret of Brahma and Vishnu.”(the murli dated 10.1.76, page 3). Similarly it was said at the beginning of page 2 of the murli dated 12.5.69: “There is no history and geography of the subtle world. The subtle world and so on is in the path of the religious devotion. There is nothing [like this] in the path of knowledge. It doesn’t matter that you go to the subtle world, have visions and see the four-armed one there. You have (seen) it in pictures, haven’t you? Hence it has sat in the intellect. So, you will certainly have the visions. But there is nothing like that.” In the same way, it has been said clearly in the avyakt vani dated 22.11.72: “The subtle world has to be created here”. So, the subtle world is not somewhere above, where there would be a gathering of the souls who have left their corporeal bodies and taken the subtle bodies, but there are some special Brahmin children in this corporeal world itself, who despite living in corporeal bodies make their stage subtle or incorporeal in such a way, that their gathering in the subtle stage is considered to be the subtle world or the advanced party. Actually, all the three persons of the Trimurti Shiva play their parts only on this world-like stage ; but they are revealed before the children number wise. First of all the

person of Brahma (the senior mother), who gives the primary knowledge, is revealed before the children and later on the person of the Father-Teacher-Sadguru, who gives the advanced knowledge, is revealed.

5. Brahma - the first person of the Trimurti Shiva

Only this much is told about the picture of the Trimurti in the primary knowledge that the spiritual father Shiva comes in the Confluence Age and performs the task of establishment through Brahma, sustenance through Vishnu and destruction through Shankar. But Baba has given direction in murlis that this order of explanation is wrong, because the biographies of these persons are in the same order as the tasks performed by them. For example, Baba said in the murlis dated 9.12.87 in the middle of page 2 and 19.12.89 in the beginning of page 1: “First of all it should not be said establishment, sustenance and destruction. No! First establishment, then destruction and later on sustenance - this is the right word (order).” Similarly, in the murli dated 22.01.78, in the beginning of page 2 Baba said: “. The establishment of a world of deities which is free from vices¹ is taking place through Brahma. Destruction is going to take place through Shankar, and then there will be the kingdom of Vishnu.” Just as in the worldly families, the mother and the father are two different persons, similarly also in the subtle (*alaukik*) family of the Brahmins, the soul of the child Krishna who takes knowledge, meaning the one who assimilates the seed of knowledge in the form of Brahma, is a separate person and the soul of the father Ram who imparts knowledge, who sows the seed of knowledge in the form of Prajapita Brahma is a separate person. At first the personality of the mother Brahma is revealed in front of the Brahmin children because first of all the children recognise only their mother.

6. The visions of Brahma

At the beginning of the yagya, ShivBaba makes Dada Lekhraj an instrument in the form of Brahma in the establishment of the Brahmin Religion. In the intellect-like earth of Dada Lekhraj, before the seed of knowledge is sown, a turmoil of visions (*sakshatkar*) takes place, meaning curiosity arises in him. In the year 1936–37, in Sindh Hyderabad, Brahma Baba experienced the visions of the four-armed Vishnu, the old world destruction, the new world paradise and Shri Krishna. But it is not proved on the ground of these visions that Father Shiva entered Dada Lekhraj at that time. Baba has said in murlis that visions are not called entering [into someone]. Many devotees in the path of the religious devotion also had visions. Then, should it be considered that the Supreme Soul Shiv entered them? No! That is why in the murlis dated 6.6.73, 4.08.83 in the middle of page 3 and 3.07.99 in the end of page 3 it was said: “Indeed Baba experienced visions of destruction and establishment. He experienced the

¹ Baba uses here the word “viceless”.

accurate visions of the future, but at first he did not understand that he would become this Vishnu.” Therefore, certainly someone must have explained this secret to him. First, Baba asked his worldly guru, but he showed ignorance. Then Baba lost faith even in the guru. Baba went to Varanasi. Over there he asked the scholars, experts, teachers and so on, but he was not satisfied. Baba desired to know the secrets of the visions so much that finally he went to Calcutta.

7. Prajapita (the father Ram) - the second person

According to the drama plan, the appointed and permanent (*mukarrar*) chariot of the spiritual father Shiva was present in Calcutta, East Bengal. Through him Dada Lekhraj came to know about the secret of the visions. This issue came in the beginning of page 259 of the avyakt vani dated 1.2.79: “The corporeal body was also found here? (In the zone of Bengal.)” It was not said, in Sindh Hyderabad. Baba had a jewellery shop in Calcutta. The shop was run by his partner. In the beginning the partner was an employee at the shop. Later on Baba, being influenced by his competence, intelligence and loyalty made him his partner. His effort, Baba’s wealth and the profit was shared equally between both of them. In his life, Baba used to hold that partner in highest regard. Baba arrived in Calcutta to find out from him about the secret behind his visions, but according to the drama plan he could not tell about his visions directly to his partner. A mother, who was his close relative, became instrumental between them, because in fact Dada Lekhraj is the soul of the child Krishna. A child can never be born directly from the father. Certainly, the mother is there between them. The salvation is not possible without the mother as a teacher². That is why similarly in case of Brahma Baba, first he told about his visions to that mother. Later on, when the mother wanted to tell about the visions to the partner, the spiritual father Shiva entered her at that time and through her mouth related the visions to the partner. In this way, in fact that mother herself is proved to be Brahma (the senior mother) meaning Jagadamba because the father Shiva entered her first. There is no mother in the corporeal form, who gives the subtle birth in knowledge to that mother. And the partner became the first mouth-born progeny Brahmin, who heard the words of the Spiritual father Shiva from the mouth of that senior mother Brahma meaning the *gaumukh*³. That is why, Baba has told in the murlis: “Was he Prajapita without having become a Brahmin?” “If he is not a mouth born progeny, then how can he be Prajapita?” So, at the beginning of the yagya, the spiritual father Shiva through the *Adi Brahmā* meaning *Jagat mātā* (the World Mother) or the mother Gita laid the foundation of the path of religious devotion of listening and relating the visions.

After that the subject of the path of knowledge - of understanding and explaining arises. So, at the same time, when the Supreme Soul Shiv spoke to the partner through Brahma (the senior mother), he also entered the partner and through his

² *Mata guru bigar uddhar nahin ho sakta*

³ *Gaumukh* – the mouth of a cow.

mouth explained the secret of the visions to the senior mother meaning the mother Gita; because it is understanding (*samajh*) that is called knowledge and the one who sows the seed of knowledge is himself the creator father. So, that partner through whom the father Shiva imparted the knowledge, he himself is Prajapita - the father of the entire human world. No corporeal human being can give the birth in knowledge to that Prajapita either. He is proved to be the creator of the entire human creation. *Adi Brahmā*, meaning the mother Gita is the first creation of that creator father. Later on, the title holder Brahma i.e. Dada Lekhraj came to know about the secret of his visions through that mother Gita and he became certain that in the forthcoming world of the Golden Age, he would take birth in the form of the child Krishna. Therefore, this is the sequential revelation of Prajapita - the creator father of the world, of the first creation Jagadamba (the wife) and of the first class creation Krishna (the child). In the murli dated 14.12.93 and 13.12.98 in the end of page 1, Baba has given clear hint about this, “ShivBaba created the mother Gita. Krishna took birth (from her). Radhey and all others come along with them”. In the same murli, in the middle of page 2, it is mentioned, “The father gave birth to Krishna through the mother Gita. Then they have made Krishna the Husband of the Gita. In fact Shiva is the Husband of the Gita. He gave birth to Krishna through Gita.” Similarly, at the end of page 1 of the murli dated 3.5.72, Baba introduced the souls which became instrumental in the establishment of the yagya at the beginning of the yagya, “That one is called Prajapita Brahma, through whom the creation is created at the beginning. He is the Great-Great Grandfather.” Actually, Baba has also introduced the soul who plays the role of Prajapita (the partner), in the murli dated 6.2.76, in the middle of page 1, “Prajapita Brahma who is called Adam is called the Great-Great Grandfather”. Therefore, in the beginning of the yagya, the father Shiva revealed the secret of the visions experienced by Dada Lekhraj (Brahma) through Prajapita/the father Ram. So, it was said in the murli dated 6.09.70 in the middle of page 3: “The father is called Ram.” It has never been said in the murli that Krishna is called the Father. It has always been said, “Krishna is just a child (intellect).” It was said in the beginning of the page 1 of the murli dated 10.2.75,

✚ “The Father, whom the residents of Bharat also call Ram; but due to not knowing accurately, they consider him to be the Ram of the Silver Age. Actually, it is not about that one at all. (It is about the Confluence).”

✚ “The father himself comes and gives the inheritance of heaven. They also invoke him - Oh Ram! Oh God! They also remember him at the time of death.” (the murli dated 29.1.75, the beginning of the page 3).

✚ “Only one father, who is also called Ram, is almighty.” (the murli 20.2.74, the beginning of page 3).

8. Ram failed

The souls of Ram and Krishna are the main actors of this world-like scene. Through many births and through many ages they are together. Even at the end of the

Iron Age, as the soul of Krishna plays the role in the form of Dada Lekhraj, the soul of Ram is together with him in the form of his partner. In the murli of 25.07.67, in the end of page 2 Baba has made it clear too. He said: “He who stayed (together) for 10 years; having gone into a trance they used to make Mamma and Baba perform the drill. They assumed the positions of the heads. Baba used to enter them and give directions. They were respected very much. Even Mamma and Baba used to learn from them. Even they are not present today. There wasn’t so much knowledge at that time.” It is proved through this murli that the partner of Dada Lekhraj, meaning the soul of Ram, was together with him for 10 years and some mother of the yagya (the soul of Sita), who used to go into a trance, was also there. ShivBaba used to give directions entering both of them. They were much respected in the yagya. Later on, they left the yagya, because there was not so much knowledge in those days. Now the question arises, why only the souls of Ram and Sita failed because of knowledge not being complete? Why not Brahma Baba? The reason is that first of all the spiritual father Shiva had to play the loving role of the mother – the embodiment of love and affection – through Brahma Baba, in order to establish the Brahmin Religion (*Brāhmin dharm*); therefore he made him experience visions. Later on he has to play the lawful and strict role of the creator-father through Ram (Prajapita); therefore he entered him first and sowed the seed of knowledge secretly. Brahma Baba received the clarification of his visions, so his faith became strong. His feelings (*bhāvnā*) became mature (strong), because he had a real experience of visions. As a matter of fact, the mother is emotional (*bhāvnāvādi*), whereas the father is intellectual (*buddhivādi*). At first Brahma Baba experienced visions, later on their meaning was clarified as well, so his faith became strong. But the soul of Ram (the partner) did not experience visions. The spiritual father Shiva revealed the secret of Brahma’s visions through him. Therefore, that soul couldn’t have strong faith because he has a dominance of intellect (*buddhipradhan*). Until the intellectual souls receive the full knowledge for churning the ocean of thoughts, until those souls have knowledge of their role and form, they certainly come into the cycle of faith and no faith . In the beginning of the yagya the spiritual father Shiva didn’t give the entire knowledge of the beginning, middle and end of the world. That is why because of some issue the souls of Ram and Sita developed doubtful intellect. The series of events in the yagya happened to be such that as soon as the yagya was established, some obstacle was put in it. A hint about this was given in the avyakt vani of 3.02.74 in the middle of page 13: “When and how was the flame of destruction ignited? Who became instrumental? Did Shankar become instrumental or did the creators of the yagya - the father and the Brahmin children become instrumental? Ever since this yagya was created for the purpose of establishment, the flame of destruction became visible from the yagya kund⁴ along with the task of establishment. So, who are those who ignited the destruction? The father and you are together in it, aren’t you? So, those who ignite the flame must also put it off, not Shankar.”

⁴ Literally it means the sacrificial altar, but here it refers to the spiritual family that God has established.

Two types of Brahmins were born at the very beginning in the yagya. One – the Brahmins with divine qualities like Vishvamitr, Vashisht and the other – the Brahmins with devilish natures and sanskars influenced by the ways of *vidharmis* and *videshis*⁵, like Ravan and Kumbhakarn. The intellectual father Ram in fact challenged those Brahmins with opposing intellects, but the emotional mother Brahma took their side. Therefore there was a difference of opinion between the mother and the father. The father renounced the responsibility of the yagya. He failed. It was said in the murlis of 31.08.74: “Even Ram studied the raja yoga in his previous birth (between the years 1937-1942). He failed during the studies. For this reason he was named ‘kshatriya’ (a warrior).”

9.The entrance of Shiva into Brahma

The spiritual father Shiva established the yagya through the souls of Ram and Sita, and he also administrated the yagya through them for some time. In many murlis Baba has mentioned those first class children (Ram and Sita) of the beginning:

- ✚ “Very good first class (children), who used to go into trance, on whose directions even Mamma Baba used to play their roles, are not present today. What happened? They had doubts in some issues.” (the murlis dated 8.7.78 page 1, 27.06.93 in the end of page 2)
- ✚ “They used to teach Mamma-Baba the drill, and they [females] used to give directions, ‘do like this’. They used to sit as teachers. We used to think that their number in the rosary would be very high. They too got lost. This all will have to be understood, won’t it? There is a great history.” (the murlis dated 28.5.74 end of page 2, 4.05.94 in the beginning of page 3)
- ✚ “Very good children play very good roles for 5-10 years. Then they get defeated.” (the murlis dated 8.7.78 page 1; 27.06.93 in the end of page 2)

After those souls, meaning the yagya mother and the yagya father, left the yagya, Dada Lekhraj also left Sindh-Hyderabad for Karachi. Because of the partition into Hindusthan and Pakisthan, there was bloodshed and an atmosphere of panic all around at that time. Taking advantage of this, all the *gopis* in bondage and *gops*⁶ ran away from Sindh-Hyderabad and followed Dada Lekhraj to Karachi. The entire gathering gathered in Karachi by the year 47-48; then the spiritual father Shiva entered Dada Lekhraj and gave him the name Brahma. It was also said in the murlis of 12.10.74 and 18.09.04 in the middle of page 2: “One is called Brahma only when the father enters them.” Before, in Sindh-Hyderabad Brahma Baba didn’t narrated murlis. He used to wake up at 2 o’clock in the night and write and the father used to dictate. It means that the one who dictated was also present in the corporeal form in

⁵ *Videshi* – the souls belonging to the religions established outside Bharat; *vidharmi* – the souls belonging to the religions opposite to the religion established by the father.

⁶ *Gops gopis* – in the Indian mythology the secret male and female friends of Krishna.

Sindh. It was said in the murlis of 26.05.78, in the middle of page 1 and 3.06.01 in the end of page 1, “The murlis have started since [the days of] Karachi. Earlier Baba did not narrate murlis. He used to get up at 2 o’clock in the night and write 10-15 pages. The father used to dictate. Then they used to issue the copies.” It is proved on the ground of murlis that before, in Sindh, ShivBaba didn’t entered in Dada Lekhraj. When did the entrance take place? What is the indication of the entrance? The answer to this was given in the murlis dated 27.10.74 in the middle of page 2 and 26.10.99 in the end of page 2: “How is it known that God the Father is in them? (It is) when he narrates knowledge.” Therefore the entrance of ShivBaba into Dada Lekhraj has been proved from the year 1948. At that time Dada Lekhraj should be 60 years of worldly age, because the father enters only in the *vānprastha avasthā*⁷.

10. Only the role of the mother [is played] through the title-holder Brahma

In the beginning only the role of the creator father who sows the seed of knowledge was completed through the soul of Ram . Well, giving birth to the children, rearing them, imparting the primary knowledge to them – this entire work belongs to the mother. Therefore, the Supreme Soul Shiva made the soul of Krishna instrumental in the form of Brahma and played through his body the loving role of the mother – the role of the *karanhār*⁸. There is not even one such a Brahmin of the time of Brahma Baba, who could say: I didn’t receive love from Brahma Baba. Actually, the Supreme Soul Shiva was playing the role through the body of Brahma Baba. Moreover who will play the role of the mother better than the Supreme Soul?

- ✚ It was said in the murli of 1.05.73 in the beginning of page 2: “Brahma is you senior mother, but many children haven’t recognised her fully. Now a few are recognising her.”
- ✚ “In reality this one (Brahma) is a mother. But he has a male body, therefore how could he be placed in charge of the mothers? (it is because the one with a beard and moustache is not called a mother) That is why Jagadamba became instrumental.” (the murli dated 18.05.78 in the middle of page 2)
- ✚ “There are two unlimited Fathers. (Shiva and Prajapita) Therefore, certainly there will be two mothers. One is mother Jagadamba, the other one is this (Brahma) – he too is a mother.” (the murlis dated 3.02.78 and 8.02.78 in the beginning of page 1)
- ✚ “They say. ‘you are the mother father....’. So, this one is proved to be the mother. Two Fathers enter into this one and create. So, this old one is also Prajapita. Then, the mother also is old. An old one is required, isn’t she?” (the murli 4.1.73 in the middle of page 1)

⁷ *Vānprastha avasthā* – In Hinduism, the third out of four stages supposed to be followed by every individual in his life.

⁸ *Karanhār* – the one who himself performs and shows how to perform actions. *Karavanhār* – the one who gets things done through the others.

So, only the role of the mother was played through Brahma. Brahma and Sarasvati sustained the yagya established by their subtle mother and father (*alaukik mata-pita*) – Prajapita and the mother Gita. Through Brahma ShivBaba set a goal for the children: ‘The children have to adopt the virtues of purity and tolerance which Brahma Baba adopted in his life.’ Brahma Baba was the one who adopted virtues, because according to the picture of Trimurty, he had a righteous part of the right hand. He never saw bad traits in the children. But the number of the children with devilish nature and sanskars in the yagya increased. They didn’t recognise the value of the love of the mother Brahma. The heart of the mother Brahma was broken because of opposing behaviour of those devilish Brahmins. He had a heart attack. (Check in bulletin nr 1.) It is obvious that when the mother Brahma had a heart attack, the Supreme Soul Shiva will have to take on the body of someone strict-natured playing the lawful role. There is also a saying: ‘The work, which is not possible through love, is certainly possible through a hiding/(thrashing).’ And it happened like this. Throughout his life Brahma Baba used to have an auspicious thought “The kingdom of Ram will come.” The kingdom of Ram didn’t come in his lifetime, but as soon as he left the body, Ram who establishes the kingdom of Ram did come to the yagya.

11. The one who is Prajapita at the beginning becomes Shankar at the end

It is certain that the work which was not completed through the loving role of the right hand – Brahma; according to the picture of the Trimurti it will have to be done through the strict, lawful role of the left hand – Shankar. A hint was also given in the avyakt vani of 14.02.78 in the beginning of page 2: “He is the *karan karāvanhār*⁹, so he played the *karanhār* role. (In the past through Brahma.) Now he is playing the role of the *karāvanhār too*.” (In the present through Dharamraj Shankar.) Baba said in murlis: “Ram failed.” He didn’t say: “Ram will fail”, because the final examination is yet to take place . For this reason he said in the murlis dated 9.08.74 page 1 and 16.07.89 in the middle of page 1: “The Father explains that it will not be said that Ramcandr failed. No! (In the beginning of the yagya) some children, who become Ramcandr, failed. Ram and Sita don’t study in the Silver Age, so that they would fail. It is an issue to be understood, isn’t it? If someone would hear that Ramcandr failed, he would say: ‘Where did he study?’ He studied in the previous birth and attained this position.” It is the Father Ram of the beginning of the yagya, who also at the beginning showed a flash of his ferocious form (Rudr roop) to the devilish children; he is revealed once again in the form of Mahadev Shankar in the Confluence Aged world of the Brahmins in order to give the inheritance of the world kingdom and to destroy the position of the devilish Brahmins. In many murlis Baba clarified the existence of Shankar. Baba has also said:

⁹ See the footnote number 8.

- ✚ “Actually Shankar doesn’t have that much role. Destruction has to take place indeed. The Father causes destruction through the one to whom sin is not attached. If you say that God causes destruction, then He would become guilty.” (the murli 30.04.75 in the beginning of page 1)
- ✚ “Destruction has to take place through Shankar. He too is performing his duty. Certainly Shankar does exist. That’s why, there are visions of Shankar.” (the murli 26-02-73/76 in the end of page 1)
- ✚ “The role of Shankar has to be played in reality. However, the *shakties*¹⁰ play the role of destruction. Shankar doesn't have to play it. The *shakties* themselves have to assume the destructive form through which they have to destroy.” (the avyakt vani 9.10.71 page 194 in the end)
- ✚ “The world was created through the thought of Brahma and it is through the thought of Brahma that the gate will be opened. Well, but who is Shankar? It is also a deep secret. Since Brahma himself is Vishnu, then who is Shankar? You should have a spiritual chitchat on this.” (the avyakt vani 1.01.79, page 166 in the beginning)
- ✚ “I have been given (different) names based on different tasks that I have performed. They say *Har-Har-Mahadev*¹¹, the one who finishes sorrows of everyone. I am this myself, it is not Shankar! Even Shankar is present in service through my inspiration. Brahma is also present in service.” (the murli 4.11.73 page 2 in the middle)
- ✚ “Vishnu and Shankar may also become body-conscious.” (the murli 17.04.72 page 1 in the middle)
- ✚ “Hadn’t Shankar existed, they wouldn’t have combined us (Trinetri Shiva and Brahma the Moon of Knowledge) with Shankar. They prepared the picture that means they combined me with Shankar. They call him *Shiva-Shankar Mahadev*, hence *Mahadev* becomes the greater one.” (the murlis dated 5.07.85 page 2 in the end, 26.06.76 and 16.02.73)
- ✚ “Shankar is also a deity. But they have combined Shiva and Shankar. Now the Father says, ‘I have entered into them.’ Therefore, you say BapDada, but they say Shiv-Shankar. They will not say Shankar-Shiv. They say Shiv-Shankar.” (the murlis 11-2-75, 25.02.00 page 2 in the beginning)
- ✚ “The Father is a great conqueror of attachment (*mohjit*). There are so many children, who have died on the pyre of lust. The Supreme Father Supreme Soul does come to cause the destruction of the old world through Shankar. So, how will he have attachment?” (the murli 1.5.71, middle of page 1)
- ✚ “The name of his soul itself is Shiva. The entire world knows this. All the other names are given to the bodies. ShivBaba is called just Shiva. His body is not visible. The name Shankar is also given to the body. He also has a soul inside. But

¹⁰ *Shakti* – this term literally means consorts of Shiva, but here it refers to the mothers and sisters who assist Baba in his task in this Confluence Age.

¹¹ *Mahadev* - the greatest among the deities.

Vishnu and Shankar are the names given to the bodies. Nobody will say: ‘O soul! Come here!’.” (the murli 23.3.76, page 1)

- ✚ “Many people ask questions – what is the role of Shankar; how does he cause destruction through inspiration? Tell them that has been praised . There are also pictures. Therefore it is explained about this. Actually you do not have any connection with these things.” (the murli 23.3.78 page 3 in the beginning)
- ✚ “They say for Shankar, don’t they - he opened the eye in a second and destruction took place. This is a sign of the task of a destroyer.” (the murli 4.11.76 page 1 in the end)
- ✚ “Actually Shiva has a big role. He teaches. What does Shankar do? His role is so wonderful that you will not be able to believe it.” (the murlis 14.5.75 and 15.05.75)
- ✚ “The father has explained that Shankar doesn't have that much role. He is next to Shiva.” (the murli 8.3.76 page 2 in the middle)

The fact that Brahma and Sarasvati left their bodies doesn’t mean that the Supreme Soul Shiva went to the Supreme Abode. He has made a promise: Only after establishing paradise, I will go back definitely taking the children with me. Then, how can he break the promise in between and go away? The Supreme Soul has to accomplish the divine task of purifying the impure ones while he stays in this impure and degraded (*patit*) world in an impure and degraded body. Therefore, immediately after Brahma and Sarasvati left their bodies, the same mother and the father of the beginning, in their next births, come back again to the yagya. The spiritual Father Shiva enters secretly in the Brahmin body of the soul of Ram which he had received again. He begins to be revealed in the form of Shankar in the Confluence Aged world of the Brahmins from 76’.

12. The bow and arrows for Ram

The souls of Ram and Sita, in their last Brahmin lives, play the role of Shankar and Parvati in the form of *Mahākāl* and *Mahākālī*¹². It is the specialty of the soul of Ram which Baba mentioned: “Ramcandr could not gain victory. He has been given the symbol of a *kshatriya*¹³. All of you are *kshatriyas*, who gain victory over Maya? Those who pass with fewer marks are called the Moon Dynasty (*Candravanshi*). Therefore Ram has been given arrows and so on. . As far as violence is concerned, it is not there in the Silver Age as well.” (the murli 23.7.74 page 3 in the middle) So, for what purpose did Ramcandr receive arrows? What kind of arrows did he receive? Is it an inheritance? Yes, it is an inheritance. Baba said: “Every soul has to pass through the Mahabhari¹⁴ Mahabharat War. One cannot receive the kingdom without war.”

¹² *Mahākāl* and *Mahākālī* – the titles of Shankar and Jagadamba when they play the roles in their *tamopradhān* stage.

¹³ *Kshatriya* – the warrior clan.

¹⁴ Mahabhari: that which weighs heavy upon everyone

Here, we fight a war with Maya and Ravan, in which we need the arrows of knowledge and the sword of knowledge. So, Ram was shown with these arrows of knowledge. The intellect-like quiver is filled with these arrows of knowledge. The effort making body that has flexibility, meaning the moulding power in making efforts which grants fast speed of efforts is called ‘bow’.

Ram and the souls belonging to the gathering of Ram in their next Brahmin birth naturally receive the arrows of knowledge and the bow for effort making , according to the results of their deed (*prarabdha*) in the previous birth.

13. Eklavya

After being reborn, when Ram and the souls belonging to the gathering of Ram become Brahmins again and come to the yagya, they don’t receive any kind of internal help in their efforts, from the treasury of the yagya. Just the opposite – there is an opposition against them. But as a result of the deeds in the previous birth those souls are naturally such effort makers that they don’t even desire for help from anybody. They go the most ahead on the basis of the inheritance of knowledge in the form of the arrows and bow received from one Father Shiva. Baba also said in the murli of 3.08.74 in the beginning of page 3: “Bhil went even faster than Arjun. The one who stays outside ate (assimilated) all the arrows (of knowledge).”

14. The rice of Sudama

‘Bhil’ meaning ‘Shankar’, after sowing the seed of knowledge in the previous birth in the form of Prajapita, takes birth again. Then, his worldly birth takes place in such a village where according to the murli of Baba even sufficient *rotī*¹⁵ is not available for the people to eat. In the murli dated 20.01.74 Baba said: “Unless one becomes a full beggar, one cannot become a full prince. You are Sudama. What do you give? A handful of rice. What do you take? The sovereignty of the world.” So, a handful of rice does not mean physical rice , but it is about a gathering of the *sattvik*¹⁶ souls whose body consciousness-like husk has been removed completely. Two handfuls of rice – it means 108 beads of the *Vijay mala* in the right hand and 108 beads of the *Rudra mala* in the left hand. The father Ram prepares both the types of gathering and offers them in the work of the Supreme Father Supreme Soul. So, the work of preparing the gathering of the *mala* and selecting the best heir souls starts through that Father from ‘76.

15. The last one, the fast one

¹⁵ *Rotī* – chapatti; a kind of Indian bread.

¹⁶ *Sattvik* – characteristic for the soul or matter in their original stage dominated by purity, goodness.

In the murlis dated 16.12.74/16.09.70 in the beginning of page 3 and 4.09.99 in the middle of page 3 Baba said: “The last one, therefore the first one. The first one, therefore the last one.” Later, in the murlis dated 31.05.75 and 2.08.86 in the end of page 3 He said: “Those who come late can also go ahead. [...] It is because they receive good points and ready made goods.” Brahmins apply wrong meaning to these words of Baba. In order to make the new coming students happy they say to them like this: ‘Brother, you have come in the end; you receive ready-made goods, so you can go fast indeed.’ But it is worthy of thinking that here hundred thousands of new students are coming to knowledge. So, will all of them go fast and come in the *mala* of 108? The right answer to this is in the avyakt vani dated 22.01.78: “According to the drama the children who come last have received a special golden chance of going fast meaning first through a high jump .” When after taking rebirth, the good first class children who were present in the beginning of the yagya come to knowledge in the end, they take a high jump as a result of their deeds in the previous birth. That is why it was said in the murli dated 8.03.76, in the end of page 3: “Many new ones will emerge in the future. It is not so that only those coming first will go ahead. The father says, those who come in the end, get the throne, so they become clever.” The main support to go ahead is the accurate remembrance of the Supreme Soul Father. A clear hint was given in the murli dated 4.09.74: “The new ones go faster than the old ones. If one has full connection (*yog*) with the father, he will go very high. Everything depends on the yoga.”

16. The accurate remembrance

Yoga¹⁷ meaning the power of remembrance (*yād*) itself is the only means through which one can become ‘*īndriyan jīte jagatjīt*’¹⁸. But remembrance should be right and accurate. ‘Accurate’ doesn’t mean the remembrance of only the incorporeal point of light Shiva . It is because it was said in the murli dated 9.05.71 in the middle of page 2: “All right, what is the Supreme Soul whom you remember? You say that He is a form of an imperishable light. But He is not like this. It is wrong to remember an imperishable light. Remembrance should be accurate, shouldn’t it? Just gossip will not work. One should know accurately.” In order to introduce himself accurately of course Baba has given hints in murlis. Along with this, he has got the Trimurti picture prepared through visions. In the picture, one role is the corporeal revealed role of the mother in the form of Brahma and the other one is the secret role of the Trimurti Shiva’s incorporeal stage in the form of Shankar. (This is) the role of the father, teacher and the true guru (*sadguru*). Well, which form should you remember? The children, who saw the corporeal role of the mother in the form of Brahma, who received from him the sustenance of love, the experience of lap, became so crazy about that love that they remember only that corporeal form of the mother Brahma.

¹⁷ *Yoga* means connection.

¹⁸ The one who conquers the organs conquers the entire world.

But Baba clarified already before in murlis, because Brahma had a perishable body, ‘you must not remember that perishable form’. He said in the murli dated 28.03.76, in the beginning of page 2: “Things which are about to be finished are not remembered. When a new house is being built, the heart withdraws from the old one. Again, this is an unlimited issue.” The unlimited issue in this is that the body of Brahma was about to be finished, because it was an old house and the new house of ShivBaba (the body of Shankar) was under construction. It is about connecting the heart with that one. Baba clarified this in the murli dated 19.04.78 in the beginning of page 1:

- ✚ “Having come here in this body (of Brahma) I tell you that you have to remember there (in the body of Shankar), where (I) have to go from now on (in the future). It is not that you should remember (Brahma) here.”
- ✚ “The father tells you, ‘don’t remember this body (of Brahma) either. The entire knowledge cannot be received through remembering the body.’” (the murli 27.04.77)
- ✚ “Vicious actions will not be destroyed through remembering Brahma. Some sins will be committed. For this reason don’t keep even the photo of this one.” (the murli dated 17.05.71 page 4)

The children, who didn’t understand the deep meaning of the great words in the murlis of Baba, keep remembering the lifeless pictures of Brahma Baba even today and considering ShivBaba to be only a point they remember him in the Supreme Abode, whereas it was said in the murli dated 2.03.78/20.02.83 in the middle of page 2: “The father says, you must not remember any subtle or corporeal or incorporeal pictures.”

The children, who came to knowledge after Mamma and Baba had left their bodies, didn’t receive sustenance from the corporeal Brahma; therefore they don’t remember the corporeal one. They remember only the Supreme Soul. The direction to remember a point, which Baba gave in murlis, was only a method to achieve the elevated stage. Those, who acted according to it, had a firm practice of remembering a point. The light of knowledge comes into a soul through remembering light. The intellect becomes refined and subtle. Only a refined intellect is able to churn the ocean of thoughts and go into depth of knowledge. When those souls reach the depth of knowledge, they come to know that the Supreme Soul is incorporeal. Remember the incorporeal one. What does it really mean? ‘Incorporeal’ doesn’t only mean a point, but it means that real role of the Father, who is fixed in the incorporeal stage. A naked picture - the symbol of that subtle (*ākāri*) and incorporeal (*nirākāri*) stage of the Father has been shown in the Trimurti. Therefore, why will those, who have recognised the real form of the Supreme Soul, remember only a point?

17. Those who remember only a point are *videshi* and *vidharmi*

All the religious fathers, like Abraham, Christ, Guru Nanak, and their followers remember the incorporeal one. They don't accept the corporeal one. They don't accept Ram and Krishna as the forms of God, because all of them belong to the path of the *nivritti*¹⁹. But our religion belongs to the path of the *pravritti*²⁰. In the religion belonging to the path of the *pravritti*, one has to accept the *pravritti* of both – the soul and the body. Those, who remember just a point, will receive only liberation (*mukti*). They cannot receive the liberation in life (*jivan mukti*), meaning they cannot go directly to paradise. Only the souls remembering the *pravritti* form of that corporeal and incorporeal one – the corporeal body, through which the Supreme Soul establishes the heavenly capital, become virtuous (*caritravān*) deities receiving the liberation in life. It was said in the avyakt vani dated 18.01.70 page 166 in the middle:

- ✚ “If you remember the picture (*citr*) along with the one who has no picture (*vicitr*²¹), you yourselves will become well-mannered. If you remember only the picture and the role (*caritr*), then you will remember only the role. That is why the picture and the role should be remembered along with the one who has no picture.”
- ✚ “The Supreme Father Supreme Soul sits face to face with us and gives us knowledge. have to remember only this father in an unadulterated way and must not remember name and form of anyone else.” (the murli dated 4.08.72 in the beginning of page 1)
- ✚ “The incorporeal one certainly needs a chariot, doesn't He? What will He do without a chariot? What will ShivBaba do? You will meet Him only when He comes in a chariot. ‘I will listen only from you, I will sit only with you’ – so a chariot is necessary, isn't it? All right! Show how you remember the incorporeal one without the corporeal one! Will you receive knowledge through inspiration? Then, why have you come to me? [...] Baba says, ‘how will I explain without the corporeal one?’ There is no question of inspiration at all in this. I am sitting in the form of a teacher.” (the murlis dated 23.09.87 page 2; 2.09.02 page 3, in the beginning)
- ✚ “The father is incorporeal, then can he be the one who purifies the impure ones (*patit pavan*)? Does he apply a magic power? Definitely he has to come here in order to purify the impure ones.” (the murli dated 7.05.77 page 1, in the middle)
- ✚ “Since he has to come to bring about the true salvation (*sadgati*) of everyone, he will certainly come in some form, won't he.” (the murli dated 6.07.77 end of page

¹⁹ *Nivritti* - isolation, being alone, renunciation. In the path of the *nivritti* they renounce the life in the household and remaining in the isolation, they make efforts to gain the eternal liberation (*moksha*).

²⁰ *Pravritti* - the inclination of two parts having opposing or different natures toward each other; like the soul and the body, the man and the woman. One part without the other is useless, therefore they have to join and then they can perform actions. The path of *pravritti* (*pravritti marg*) – the path of inclination, the path of being engaged; often translated as the path of the household.

²¹ *Vicitr* – this word has two meanings – 1. the one who has no picture, 2. the one who has an extraordinary picture. Prefix *vi* means “opposite” and “special”.

2) Therefore the naked form of Shankar in the incorporeal and corporeal stage is that form.

18. The age of Brahma in the land of death

“Brahma meets his end in the land of death (*mrityulok*), when he is 100 years of age.” Baba has said this in murlis and avyakt vanis. He said in the avyakt vani of 21.01.69, in the middle of page 21: “You must be thinking that people will ask that your Brahma went away before he was 100 years old. This is an easy question. It is not difficult at all. The age was just around 100. It is not a mistake that it has been said 100 years. If something has remained, he will complete it through the subtle one. Brahma’s role of establishment is for 100 years. Therefore, 100 years have to be completed.” When Brahma Baba left the body in 1969, he was not 100 years of age. For this reason he had to take on a subtle body. After the corporeal Brahma (*vyakt Brahmā*), his role continued in the form of the subtle Brahma (*avyakt Brahmā*).²² Until when will this role go on? Until the bondage of the subtle body is finished. The age of 100 years of Brahma is counted from the moment the entrance of ShivBaba into him is proved. It is confirmed on the ground of the sentences of the murlis and avyakt vanis that ShivBaba’s entrance in Dada Lekhraj in 1936-37 is not proved. If ShivBaba had entered Dada Lekhraj in 36-37, his worldly age at that time should be 60. If we add 40 years to 60, then along with the subtle body he should be 100 years old in ‘76’. But even now the soul of Brahma Baba in the subtle body is entering the body of Gulzar Dadi and playing the role. Hence, this applies to Prajapita Brahma, because the spiritual father Shiva entered him first, in 1936-37. Then Prajapita was 60 years of age. Until the time, when that Prajapita Brahma after being reborn came to the yagya in 1969, ShivBaba had already given the entire knowledge of the beginning, middle and end of the world through the mouth of Brahma. As the result of achieving the subtle stage of subtle churning on knowledge that Prajapita (the father Ram) recognises his own form and role completely. He develops such a strong faith on the drama and in his role, that no one can shake his faith. In this way from ‘76, the soul of Ram is revealed in the Brahmin world of the advanced party under the name and form of *Vishvanāth Shankar*. The missing 40 years of his previous birth are added here and in ‘76, in the form of Prajapita Brahma he completes 100 years of age. His (part in the) land of death comes to an end and his new role in the form of the Father, Immortal Lord (*amarnāth bāp*) in the stage of the Immortal Land (*amarlok*) starts. ‘The Immortal Lord’ means that no one can kill him in knowledge, meaning he is unshakeable in his faith like the Pole Star. That is why Shankar is shown beyond birth and death in the incorporeal (*nirākārī*), free from vices (*nirvikārī*) and thoughtless (*nirasankalpī*) stage.

²² *Vyakt* - mostly translated as corporeal; originally it means the one who manifests himself (who is visible); *avyakt* - mostly translated as subtle; originally it means the one who doesn’t manifest himself (*a* – non; *vyakt* – the visible one).

19. The title of Prajapita for Brahma

Now, some children may also raise this question that if the soul of Ram – Prajapita - didn't stay in the yagya in between, how his missing 40 years of age were accounted for? The answer to it is easy. For example, the principal of some school or college takes leave, then the vice-principal is appointed to his position. When that principal gets back to his duties, the absence in between is also counted as the duty and his service is considered as being continuous. In exactly the same way the real teacher of this Godly University - Prajapita - went away, so in between his eldest child (Brahma Dada Lekhraj) took care of his duties. Baba clarified this issue in the murlis after Mamma had left the body in 65-66'. He said in the revised murli dated 1.01.73 in the end of page 3: "There are so many Brahma Kumaris, so definitely there will be Prajapita Brahma as well." Before this, Baba didn't mention the issue of Prajapita in the murlis. It is because it was pointless to mention the issue of Prajapita before Mamma had left the body. After all, those souls were not present in the yagya at that time. When one out of the souls of Ram and Sita came back to the yagya again, Brahma Baba was given the title of Prajapita. It was said in the revised murli dated 7.09.77 in the beginning of page 2: "The word 'Prajapita' has to be definitely written before 'Brahma Kumari'. By saying Prajapita it is proved that there is the father." In the two first old pictures (the Trimurty and the Tree) out of 4 main ones prepared through visions, it is written only 'The Brahma Kumari Godly University'. In the two pictures prepared after 65-66' (the Lakshmi-Narayan and the Ladder) the word 'Prajapita' was added. On the ground of the sentences of the murlis it is proved clearly that we Brahmins are not only the children of the mother - Brahma, but we have also the father – Prajapita. We are the progeny of both the mother and the father.

It was said in the murlis dated 4.11.72 in the beginning of page 2 and 6.11.97 in the middle of page 2:

- ✚ "He will certainly come into the body of Brahma in order to give the inheritance. This is Prajapita Brahma. The Brahma who resides in the subtle world will not be called Prajapita. The subjects (*praja*) will not be created there. We Brahma Kumars Kumaris are in the physical form, so Prajapita Brahma is also in the physical form. Sit and understand this secret!"
- ✚ "It is necessary to apply the word 'Prajapita' before B.K. Words like this should not be forgotten. Nowadays many have the name Brahma. Females also have the name Brahma. For this reason always write 'Prajapita Brahma Kumars Kumaris'." (the murli dated 25.10.90 in the end of page 3)
- ✚ "If you are Brahmins, then where is Brahma? Where is your father? You can't say the name Brahma, then how can you call yourselves Brahmins? The Brahmins were the progeny of Prajapita Brahma. This one is also in the body, isn't he? Now you are the real Brahmins and they are the false Brahmins." (the avyakt vani dated 17.9.69 page 2 in the middle)

They will be the real Brahmins, only when they recognise both the mother and the father (Prajapita and Brahma) and when they write not only Brahma Kumar-Kumari along with their names, but also write Prajapita Brahma Kumar-Kumari. So, it is being proved clearly on the basis of the sentences of the murlis that the person in the beginning of the yagya, who was also known in the yagya under the name 'Pṛū'²³, was Prajapita. Now his name has been hidden completely, in the same way as in the path of the religious devotion they hid the father (Shiv Shankar Bholenath) and revealed the child (Krishna).

20. The souls of Brahma and Prajapita are separate

In murlis Baba made it clear that the one who plays the role of Prajapita never goes above from the world-like stage, because he has the all-round role. It doesn't matter that Brahma becomes a resident of the subtle world after leaving the body, but Prajapita is experienced in making his stage subtle even while he stays in the corporeal body. It was also said in the avyakt vani dated 11.02.71 in the middle of page 26: "At that time you remain beyond the consciousness of this physical form. For this reason it is also called 'a subtle body'." In the murlis dated 7.04.69 page 4 and 17.09.69 page 2 Baba asked a question targeted at those Brahmins, who don't accept the separate personality of Prajapita: "If you are a Brahmin, where is Brahma? Where is your father Brahma?" Those Brahmins will say that Brahma is in the subtle world. It doesn't concern the worldly Brahmins, but it concerns us – the Confluence Aged Brahmins, because right here there are such Brahmins who don't know that the Brahmin world is being created, then Prajapita Brahma also should be definitely present in this very world. It was said in the murli of 17.03.78 in the middle of page 3: "Prajapita Brahma should be definitely present in the confluence of the cycles. Only then the new world of the Brahmins will be created." Since the Brahmins are in the corporeal form (*vyakt*), their mother and father too should be in the corporeal form. For this reason it was said in the murli dated 5.08.73 in the middle of page 2:

✚ "The corporeal Prajapita Brahma is needed. Prajapita is not in the subtle world. Prajapita Brahma is needed here."

✚ "ShivBaba himself says 'the gathering of the Brahmins is present, when I enter the body of Brahma. It is here that Brahma is needed. The resident of the subtle world is the subtle (*avyakt*) Brahma. I enter in this corporeal one (*is vyakt men*).'" (the murli of 2.05.92, end of page 1)

Therefore, Prajapita is a separate personality and Brahma is a separate personality. By mistake both have been combined and considered to be one in the yagya. Just like in the world the mother and the father are separate persons, similarly in the subtle

²³ Pṛū – in Sidhi language 'father'

(*aloukik*) world of the Brahmins, the soul of the father Ram (Prajapita) who plays the lawful role of the father is a separate person and the soul of Brahma mother (Krishna) is a separate person. How can they be distinguished? Hence different hints have been given in murlis for both personalities.

✚ “I definitely need Brahma and I need Prajapita Brahma as well, in whom I could enter and come. Otherwise how will I come? This is my appointed (chariot). I come only in him cycle after cycle.” (Brahma is a temporary chariot.) (the murli 15.11.87 page 3 in the middle)

✚ “Through Prajapita Brahma ShivBaba gives inheritance to the Brahma Kumaris and Brahma Kumars. Through Brahma ShivBaba creates the Brahmin clan.” (1.3.76, middle of page 3)

Well, which work will take place first? Creation will certainly take place first. Therefore, in the beginning, the seed of knowledge was sowed through Prajapita Brahma, and through Dada Lekhraj (Brahma) only the creation of the Brahmins took place number wise. But no one has received the inheritance of the sovereignty of the world, whereas Brahma himself left the body and became subtle. Then, through whom should the inheritance be received? Therefore, it was said in the murli dated 6.03.76 in the middle of page 1: “He comes and brings about the true salvation of everyone through Prajapita Brahma. They invoke him, see him, don’t they?”

“Prajapita, who was in the past, is present now.” (4.3. 88, in the beginning of page 1) So, that very person of the beginning of the yagya, after being reborn, comes to knowledge again in 69’ and due to his intensive efforts he becomes the first top-knot Brahmin. For this reason Shankar is shown in scriptures and pictures as an elevated Brahmin wearing the sacred thread (*yagyopavitdhāri Brāhman*). Now he will not be called Prajapita. The children often make this mistake of considering Shankar to be Prajapita, whereas he is the top-knot Brahmin, but he will not be called Prajapita until he completes the duty of the father in this second birth. The duty of the father is to sow the seed in the beginning and to give the inheritance in the end. He cannot be called Prajapita, until he establishes one religion, one kingdom, one language, one system of opinions and the elevated path of the *pravritti* through the power of yoga, in form of Shankar. He will be called Prajapita, when the real form of the father, who gives the inheritance of the kingship to 5.5 billion human souls or rather to 108 seeds of those 5.5 billions, is revealed. Baba said in the murli dated 8.07.74 in the middle of page 1 and 1.07.94 in the end of page 1: “ Since he is the Father, he should definitely meet (the children). How can he be the father if he is only called a father, but is never met? He meets all the souls of the entire world. He fulfils all the wishes and hopes of all the children.”

The identification of this real form of the father is also given in the picture of the Ladder and the picture of the Tree. In addition, the all-round story of 5000 years of the rise and fall, which is shown in the picture of Ladder, is not the story of the child Krishna (Brahma) at all, but it is the story of the father Ram (Prajapita). At the starting point of the Ladder that father Ram meaning Bharat is shown in the form of

the Confluence Aged Krishna alias the Confluence Aged Narayan, meaning a full prince; in the end of the Ladder he is shown laying on the bed of thorns in the form of a poor Brahmin, Sudama, meaning a complete beggar – the insolvent Bharat. So, that all-round actor – the appointed chariot plays the role in the corporeal world in the Confluence Age until the last of the 5.5 billion human souls of this world comes down from above. In the picture of the Tree too, the souls are going up and the picture of Shankar is shown above. At that time he proves to play the role of Prajapita.

21. The biography of the Trimurti – Loving Brahma, Lawful Shankar

The drawings of the three persons are shown in the picture of the Trimurti. The first person among them - Brahma - is shown in a loose position, whereas the second one – Shankar - is shown sitting in a strict position. Why so? In this way their natures, sanskars, and characteristics of their roles are depicted. For example Brahma has the role of the mother, so he is shown in a loving stage, sitting casually. But Shankar has a lawful role; hence he is shown in a strict position as a symbol of a strict, austere nature. The law never bows to anyone. Therefore, Shankar – the one playing a lawful role – is a real *ahamdabadi*, because he takes a subtle birth in knowledge in the seed-centre, in Ahamdabad. *Ahamdabad* (*aham-da-bad*) – ‘*aham*’ means ‘ego, arrogance’, *da* means ‘the one who gives’, *baad* means ‘in the end’. It means ‘the one who give his ego in the end’. He himself bows after making the entire world bow. This characteristic of the role is shown in the picture.

22. Brahma in clothes, Shankar without clothes

In case of the picture of the Trimurti it is also worthy of consideration that Brahma has been shown wearing clothes, whereas Shankar has not been shown even a loin-cloth. Why so? It is not about the physical cloths. Our knowledge is the unlimited knowledge. Here cloth means the cloth in the form of the body. Brahma remained in the consciousness of his body-like cloth all his life. His stage didn't become incorporeal. Someone may say: What is it's proof? There is a proof. Look carefully at the pictures of all the main religious fathers, who came on this world-like scene. Whether it is Christ or Buddha or Guru Nanak, looking at their face one can feel that it is as if they are not present in this world. Their eyes (*drishti*) and vibrations (*vriddhi*) are connected with the incorporeal world above. Their face itself shows the incorporeal stage. In case of Brahma Baba, the incorporeal stage like this is not visible in any one of his photos. Baba has also said in the murlis: “The mother is corporeal and the father is incorporeal.” ‘Incorporeal’ doesn't mean just a point, but the one who is in the incorporeal stage. So, showing Shankar naked also means that the one who plays the role of Shankar is certainly in the incorporeal stage.

23. Shankar's subtle role in the corporeal form

Well, some Brahmins also say that Baba hasn't mentioned about the role of Shankar in the murlis at all. In fact Baba said in the murli dated 29.05.85 in the beginning of page 2: "There is no role of Shankar at all. [...] What does Shankar do? Nothing at all!" "What does Shankar do? His role is so wonderful that you won't be able to believe it." (the murli 14.05.70 the beginning of page 2) "Here, there are the temples of the residents of the subtle world - Brahma, Vishnu, Shankar as well, because they certainly come, don't they?" (the murli 25.06.73 in the end of page 1)

Baba directly asked a question to the children, who don't accept the role of Shankar: "Kumarka! Tell me, how many children does ShivBaba have? Some say 5 billions; some say that Brahma is the only child. Isn't Shankar a child? Then whose child is he? There is a margin for this too. I say, Shiv Baba has two children, because Brahma becomes Vishnu. The one who was left is Shankar. Hence, there are two, aren't there? Why do you leave out Shankar? Although they say 'the Trimurti', but the occupations are different, aren't they?" (the murlis 14.5.72 in the end of page 2; 9.05.92 in the middle of page 2) In the murli dated 7.05.69/20.04.89, in the middle of page 1, in order to clarify the role, the character of Shankar, Baba said: "They show the Trimurti. In reality there should be Brahma, Vishnu and Shiva in it, not Shankar; but how can Shiva be placed beside them? Therefore, Shankar has been placed. And Shiva has been placed above. It is graceful. There is no grace in just two. Otherwise, in reality Shankar has no role." What does it mean? Why can't the Trimurti look graceful without the picture of Shankar? In reality a picture is a memorial of a role (*caritr*²⁴). The picture of Shankar is a depiction of his incorporeal stage. There is no sin or merit from the work performed in the incorporeal stage, meaning in the thoughtless stage. It becomes all the same whether that work was performed or not. That is why it was said that Shankar has no role at all. In pictures, Shankar is shown sitting absorbed in the stage of meditation. It means that he is not a soul who plays a role through the organs which could be depicted. Shankar, meaning the soul of Ram became so *tamopradhān*²⁵ in his previous birth at the beginning of the yagya, that when he comes to the yagya in 69', in his next Brahmin birth, he comes carrying a burden of sinful actions of his previous births. His sins cannot be finished unless he remains in the stage of remembrance continuously in this next birth. For this reason he has only one task – constant remembrance. Remembrance is not called a role. A role is played through the activity of the organs of action, whereas remembrance does not take place through the organs of action. Remembrance takes place through the mind and intellect. That is why it has been said in the murlis that Shankar has no role at all. Apart from this, it wasn't said 'Shankar doesn't exist'.

²⁴ *Caritr* – literally 'behaviour'; here as 'role'.

²⁵ *Tamopradhān* - the stage of the soul and matter dominated by darkness and ignorance.

24. Shankar meaning a mixed role

Baba has said in murlis: “If you children cut Shankar, if you cut his existence, he too will cut you ” because Shankar is a powerful soul. That is why you must not erase his existence. Shankar exists, and that is why naked statues of Shankar are found in large numbers in all the excavations in this country and abroad. There is no other deity whose statues are found in such large numbers. This is a proof that it is the personality of Shankar that is the most worthy of worship and respect. Apart from this, the lingam shown in temples also is the symbol of the body which remains beyond the consciousness of the organs of action. It means that the entire body is just a lingam and the entrance of the Supreme Soul Shiva has been shown through a white point in the centre of it. Mostly the lingam is shown black, also in some places – red. The black colour is a symbol of the *tāmsī*²⁶ stage; the red colour is a symbol of revolution. Shankar means a mixed role. Three souls – Shiva, Ram, and Krishna – play their separate roles in only one body-like chariot. Sometimes the soul of *satsvarup* (the form of truth) Shiva is performing a task, sometimes the soul of *rajopradhān*²⁷ Brahma is performing a task and the soul of *tamopradhan* Ram himself is sitting there anyway. Therefore, the role of Shankar is wonderful, which the children cannot understand. It is no subject to doubt that Shankar exists, but his soul is constantly absorbed in the remembrance of the Supreme Father Shiva. As for the rest, to narrate knowledge through his body, to establish the capital, to build unity – this is the role of the ever pure Supreme Soul Shiva. All the other work belongs to the soul of Brahma.

25. Establishment hence destruction

What kind of role does the soul of Brahma play through the body of Shankar? That one about which the song was played in the cassettes – ‘The words of destruction sound(reverberate), but they are so beneficial!’ The Brahmins don’t know its real meaning too. It is because there will be some person who will orally reverberate or utter the words of destruction. The words of destruction like this were never sounded through the personality of Dada Lekhraj. But after leaving the body, his soul enters some Brahmin child (Shankar) and pronounces the words of destruction. Now the question arises – the soul who played the role full of such love and sweetness, who didn’t cause sorrow to anyone even through a frown, well, how will he narrate the words of destruction? Baba has clarified it in the murli that.

✚ “Every soul has the role of establishment, destruction and sustenance. The one who performs establishment will also perform destruction. Until he completes the task of destruction, he cannot pass through the gate of paradise. The Great War of Mahabharat is the gateway to heaven.”

²⁶ *Tāmsī* – the stage of the soul and matter dominated by darkness, ignorance.

²⁷ *Rajopradhān* – the stage of the soul, dominated by activity, passion.

Every soul will definitely have to pass through the Mahabharat War, it doesn't matter whether they will fight through the power of thoughts or through the power of speech. Therefore, the soul of Brahma also narrates such sharp words through the mouth of Ram (Shankar) that the hearts of the devils who have intruded into the world of the Brahmins become restless. It is as if they become wounded, it is like hot pepper for them. In the murli dated 9.05.73 in the end of page 3 Baba said: "When the truth emerges out, then falsehood challenge it. [...] If you explain the truth to anyone, it burns them like hot pepper." There is a saying: 'If you cannot take out *ghī* with a straight finger, you have to make it crooked.' So, the soul of Brahma, the Moon of Knowledge also takes on a crooked form. That is why there is also a saying: '*Vakr Candrama grahe na Rahu*.'²⁸ The reason of showing the incomplete moon on the forehead of Shankar is that the soul of Brahma who plays the loving role enters the body of Shankar and takes a lawful role.

26. The four-armed Vishnu

Four names Lakshmi-Narayan and Ram-Sita mentioned under the image of Vishnu in the old Trimurti picture of 30x40 inches size, are the cooperative souls in the form of the arms of Vishnu. This is the original form of the four-armed Vishnu. However, later on, due to ignorance, the names of Ram and Sita were removed from the Trimurti picture prepared in English and Gujarati languages. Brahma Baba didn't pay attention to this either. It means that it didn't arise in his intellect as well, what the real meaning of the four arms was. He considered that two arms belong to Lakshmi and two to Narayan. He didn't understand that the form of Vishnu is the harmony, which takes place in the Confluence Age, of the natures and sanskars of the Confluence Aged Lakshmi-Narayan with the Golden Aged Lakshmi and Narayan who are complete in 16 celestial degrees. These four souls become instrumental in the establishment of the Narayan's and Ram's kingdoms in the Golden and Silver Ages. That is why Baba said in murlis: "The two forms of Vishnu, Lakshmi and Narayan give birth to children who sit on the throne." (the murli dated 6.09.92 in the middle of page 2) "They also show Vishnu with 4 arms; then they show Brahma (with) Sarasvati and Parvati with Shankar." (the murli dated 28.09.90 in the end of page 1). Two out of the four arms of Vishnu are shown towards Brahma and two towards Shankar, but Shankar is not an arm. He himself is the one who moves the arms, who gives directions - the role of the Supreme Soul *karāvanhār*. It was also mentioned in the avyakt vani dated 18.01.78 in the middle of page 35: "The role of the thousand-armed Brahma is going on at the present time. That is why this form is praised and its memorials are made in the corporeal world. The arms cannot perform tasks without the father. The arms are revealing the father. They are doing this, because the one, who makes them do it, is present." So, the role of the father Dharmraj Shankar, who

²⁸ *Vakr Candrama grahe na Rahu*. – Rahu cannot catch the crooked moon.

makes them do it, is going on at the present time. Who are the main four arms among the thousands arms? The four arms are: Brahma-Sarasvati and Parvati-Jagadamba. All the Brahmins know and recognise Brahma and Saraswati, but who are Parvati and Jagadamba? Many times it has been mentioned in the murlis. “Good daughters used to bring directions even to Mamma and Baba and make them have a drill. We used to follow their directions. They became the most degraded. Even these daughters know (this).” (the murli 28.05.69, in the end of page 2) “They used to teach a drill even to Mamma and Baba. They (females) used to give directions ‘do like this’. They (females) used to sit as teachers. We used to think that they would attain very good numbers in the *mala*. They were lost too.” (the murli 28.05.74 in the end of page 2). The first daughter among them – the senior mother (Brahma), meaning the mother Gita after being reborn is revealed in the form of the head of the *Rudra mala* (among the sisters and mothers) in the world of the advanced party of the Brahmins as Jagadamba. The other daughter after being reborn again takes the sustenance in the yagya and according to the “hidden hero is revealed in the end” she takes on the role of Radha meaning the Confluence-Aged Lakshmi and is revealed in the world of the Brahmins later on. (Note: For detailed information about this, study the advanced course lesson Lakshmi-Narayan.)

In this way the image of Vishnu (shown) here is also meaningful. The ornaments in it symbolise that the souls who will be revealed in the form of the Confluence Aged Lakshmi and Narayan will be full with the virtues and jewels of knowledge. For this reason they show the complete form of Vishnu. The form of Brahma is not complete. The form of Shankar is not complete either, because it is said for him “God the father is one”, therefore he is alone, isn't he? But when Jagadamba, Parvati and Brahma, Sarasvati are combined through their nature and sanskars, they take on the title of Vishnu. From which births does the sustenance of Vishnu start? The sustenance of Vishnu starts from the first one out of the 21 births. It is not about the Golden-Aged Lakshmi and Narayan, but about the Confluence-Aged Lakshmi and Narayan.

27. The new role of the Supreme Soul

Most of the Brahma Kumars and Kumaris ask this question: If Shankar has a role, why didn't Baba say clearly in the murlis and avyakt vanis that similar to the corporeal role of Brahma, Shankar would also have a corporeal role. A clear answer to it is what Baba has said in murlis: “A hint is enough for those who will become true deities from Brahmins.” If it is said straightforward, then what sense is there in an examination? The recognition of the father is also an examination. The recognition of the father is the most important examination or test. The main subject of the knowledge is also the recognition of the father. You cannot become complete in the pilgrimage of remembrance without passing it. Baba has uttered various sentences in the murlis for the recognition of the new role of the Supreme Soul. In the murli dated

11.07.70 in the middle of page 2 he said: “I enter this one for a short time. This one is an old shoe. When a man’s wife dies, they say ‘An old shoe went away, now I take a new one.’ This is also an old body, isn’t it?” It is clear that ShivBaba had this intention already before that in the future he would have to take a new, young body. “The unlimited father talks to the unlimited children about the unlimited issues.” The children, who engage their intellects in the limited world, apply limited meanings to those unlimited issues as well. Baba has given many hints. For example in the murlis dated 23.08.73 page 3 and 2.08.73 in the beginning he said: “One day television will also emerge, but not everyone will be able to see it. They will see Baba narrating murlis; they will also hear the voice.” This role wasn’t played through the corporeal body of Brahma Baba. Well, the question of Gulzar Dadi remained. Can she be called ShivBaba? Were she called ShivBaba, then she would be also called Brahma. If it is the case, dress her in a *dhoti* and *kurta*²⁹, because Brahma was never shown wearing a *sari* and blouse in any scriptures and pictures. So, it is clear that Baba definitely has some real, corporeal actor-like chariot that in the future will be revealed through the television as well. It was said clearly in the avyakt vani dated 16.01.75 in the beginning of page 16: “Don’t worry! In order to take a challenge BapDada - the backbone will be revealed through any person (corporeal body³⁰) on time and he is being revealed even now.” Whom did he reassure saying ‘don’t worry’? Definitely there are some children in the yagya itself, who seeing the ambiguous behaviour of the senior *maharathis*³¹ are worrying ‘what kind of a paradise is being established?’ Bap-Dada, meaning Shiva and Brahma enter the Brahmin child playing the role of Shankar and give help from behind like the backbone. Only some special children can know it. One challenges enemies. So definitely there are some who have intruded into the yagya like a snake into a sleeve and are bringing about its ruin. Just as it is shown in scriptures - when demons were intent on destroying the yagya of Vishvamitr, he took Ram and Lakshman to protect the yagya. Here also, for the benefit of the world, Bap-Dada – the backbone, had to be revealed from 76’ through the ordinary Brahmin body of Ram in his next birth in order to destroy the Iron Aged, devilish world bound in the bondages of life. According to the “Charity begins at home” the beginning of the beneficial destruction takes place first of all in the Confluence Aged world of the Brahmins.

28. The advanced party

✚ “The advance party is doing service by having transformed the body. But the role of some goes on through the corporeal form and of some through the subtle form till the end. Which is your role? Some have the role of the advance party. Some have the role of the service through the subtle body. Both roles have their

²⁹ *Dhoti* – a cloth which is worn round the waist by men; *kurta* – a shirt without a collar worn by men.

³⁰ *Vyakti* – person (literally ‘the one who is visible/manifest’); *vyakt tan* – the corporeal body (literally ‘the body which is visible/manifest’)

³¹ *Maharathis* - literally an elephant-rider; here it refers to the ones who make great efforts.

significance. There is no question of being first or second. Various roles have their significance. The task of the advanced party is of no less significance. It was said, that they were making their plans with great power, wasn't it? The famous ones are over there too.” (the avyakt vani of 25.01.80, the end of page 245, the beginning of 246; revised 2.05.99 in the end of page 2) (The famous ones are indeed in the corporeal world.)

- ✚ “There are many children who go to the advance [party]. You must not feel regret for them. They will go there and receive (the others). Time is required (to make preparations) to receive as well, isn't it? The mother and father should go first, shouldn't they?” (the avyakt vani of 27.02.73 in the middle of page 4)
- ✚ “The work of the advanced party is going on. They will prepare the entire field for you people. Whether you go into their families or not, but they will become instrumental in the work of establishment. They will achieve a powerful stage and become instrumental. They will take the kind of powers through which they will become helpers in the work of establishment.” (the avyakt vani of 2.08.72 in the middle of page 349) A field, family and stage are not above in the subtle world, but they are in this corporeal world.
- ✚ “The advanced (party) group, especially the gathering in which there are special famous souls, is very strong. The wonderful role of preparing the (intellect like) earth is going on through these souls at a fast pace for giving the elevated birth, the first birth.” (for giving a revelation-like divine birth of Krishna in the Capital Delhi) (the avyakt vani of 18.01.80 page 222 in the end)
- ✚ “‘Who has a role in the advanced party.’ This is a secondary issue. But it is necessary to watch this scene. The one who performed the end did everything. [...] So, don't think of going away. [...] Even if you go alone, you will have to do service in the advanced party. That is why don't think that you have to go. Think of taking everyone along.” (the avyakt vani of 26.11.84 in the end of page 32)
- ✚ “They (the advanced party) are also making their gathering strong. Their work will also be revealed along with yours. Now they are close as regards relationship and place. That is why for some reasons they keep meeting together in small groups even if they don't want to. [...] Those who do physical service have gone as well as those having a planning intellect for establishment of the kingdom have gone there. Along with them the ones who increase the courage and zeal have gone too. [...] A nice group is getting prepared. But both those groups will be revealed together. The (advanced) party (is making a lot of preparation. Just like you are making a plan of “the youth rally”, aren't you? So, they are also young at present. [...] There is a lot of zeal inside, but they cannot do anything outside. This is also a role of cooperation in the secret of establishment. [...] Now the time of making clear the secretive practices of establishment is coming close. Then you will know what the advanced party is doing and what you are doing. Now you ask questions about what they are doing as well as they ask questions about what you

are doing! But according to the drama both [groups] are going ahead.” (the avyakt vani of 18.01.85, page 133 in the middle and 134 in the beginning))

✚ “The advanced party was asking, ‘now we are doing advanced work, but what special cooperation is being extended by our companions in our work?’ They are also preparing a *mala*. Which *mala* are they preparing? It is being decided where and who will take the birth that begins the new world. They also need a special cooperation of the subtle powerful mind in their work. Although the powerful souls who are going to be instrumental in establishment are themselves pure, the atmosphere of the people and nature is *tamogunī*³². Among the extremely *tamogunī* [souls], the less pure souls are like lotuses. [...] Some among those in the advanced party have become ready to invoke the elevated souls, some are becoming ready and some are engaged in making the others ready. Friendship and close relationships are their means of service.” (the avyakt vani of 18.01.86 page 164 in the middle, 165 in the end)

✚ “You children think, don’t you, where Mamma is, what the advanced party is doing, how the transformation will take place? Therefore Baba said: Look, when a country has to be conquered, they secretly encircle the country. When the country is encircled from all the directions, it becomes easy to conquer it. The same is applicable to transformation of the world. When, for the world transformation, the advanced party’s encirclement becomes strong not only in Bharat but all around, the transformation of the world will take place. And then the work that they are now doing secretly will be revealed. [...] So, Baba said, ‘now Baba is sending the advanced party in all the directions and making encirclement. You will see that when the world is encircled from all around and when everyone (accepts defeat) lays down the arms (saying), it is not in our power to do, then the advanced party will do its work. [...] You will see in the future how small children give advice to seniors. It is as if a *cakravyūha*³³ is being formed. How the people will be trapped in the *cakravyūha* and then how they will get out of it. [...] You will see this scene in the future too.” (the avyakt message, 26.06.86 in the middle of page 2)

Through churning on the above quoted sentences of *avyakt vānī* and the *sākār murli*³⁴ of Baba a deep secret becomes clear that Baba has mentioned three types of group in the advanced party:

i) The planning party – the souls of Ram and Sita who sow the seed of knowledge in the form of the Prajapita and the mother Gita in the beginning of the yagya, change their corporeal bodies and are revealed as the heads of the advanced party from 76’. It was said about them in the avyakt vani of 27.02.73 page 4 and 17.10.00 in the middle of page 3: “Time is required to receive as well, isn't it? The mother and father should go first, .” Therefore the souls of Ram and Sita and their group set the entire planning of the new world of paradise because they have sharp intellects. The entire plan,

³² *Tamogunī* – see *tāmsī*, *tamopradhān*.

³³ *Cakravyūha* – an array of soldiers in the form of a square or circle.

³⁴ *Avyakt vānī* – the lessons narrated by the subtle BapDada through Dadi Gulzar; *sākār murli* - the murlis narrated through the corporeal chariot of Brahma Baba (47-69)

regarding how the paradise will be established; where and whose birth will take place to begin the new world etc keeps going on in their intellect.

ii) The inspiring party – the souls who inspire by giving zeal and enthusiasm, who do service through the subtle body, like the souls of Mamma and Baba, Didi Manmohini, Vishv Kishore, who from time to time enter the children and inspire them giving them zeal and enthusiasm for the service. Baba has also said in the murlis: “Although Mamma doesn’t have a body, she keeps making effort. She goes to do service. She sits in the children’s body and shows the way to purify the impure ones.” (the murli dated 22.07.72 page 2 in the beginning) “This is the appointed body (of the father). (He) never comes in anyone else. But yes, Mamma-Baba can come in children in order to help.” (the murli dated 8.01.75 page 2, at the end)

iii) The practical party – the group of the souls who assimilate the kind of power of purity that through purity and the power of yoga, they make real efforts to prepare the palace of womb to give birth to the *satopradhān*³⁵ children like Krishna in the new world of the Golden Age .

So, neither the advanced party is above in the subtle world nor is there any gathering of the souls in subtle bodies. It was said in the avyakt vani dated 15.09.74 in the middle of page 131: “The father became subtle from the corporeal one, from the subtle one to incorporeal and then he will become corporeal again.” The so-called Brahmins apply a wrong meaning to this sentence too. They understand that Brahma (Dada Lekhraj), who was corporeal, became subtle and went to the subtle world; he himself will go to the Supreme Abode and become incorporeal and in the new Golden-Age he will become corporeal again. However, it is completely wrong to apply this meaning to this sentence . It is because the first issue is that the role of Brahma was not that of the father but of the mother. The soul of Krishna has a baby’s intellect. He is not the soul of the father Ram with a sharp intellect. The second issue – the teaching that the children have to leave their bodies, go to the subtle world or to the world of origin (*mulvatan*:the soul world), become subtle and incorporeal was not given anywhere in the murlis and avyakt vanis nowhere in the murlis or avyakt vanis was the teaching given that the children have to leave their bodies, go to the subtle world or to the world of origin(*mulvatan*: soul world) and become subtle and incorporeal. Baba has given the direction: You children should now and again practice to become corporeal-subtle and incorporeal while living in the body. When the stage of a soul while being in the body becomes the one in which the intellect forgets the body and all the relationships of the body; when the intellect takes delight only in knowledge, it becomes the angelic stage. The souls in such a subtle angelic stage, meaning the advanced party, are not somewhere above in the subtle world as the BKs understand it.

³⁵ *Satopradhān* – the stage of the soul and matter dominated by purity, goodness. Also *satogunī*.

When in 1969 Brahma (Dada Lekhraj) left the body, his soul didn't go somewhere to the subtle world. The Brahma residing in the subtle world, whom the messengers in trance see, is not somewhere above. That Brahma does service in this corporeal world by entering us children number wise. There are some special Brahmin children in this corporeal world, who while staying in their corporeal bodies make their stage so subtle, that their gathering in the subtle stage is considered as “the subtle world” or “the advanced party”. That is why in the murlis Baba has cut the subtle world. Therefore, this sentence applies to the soul of Ram, because in the beginning of the yagya the father Ram in the form of Prajapita was corporeal; when after being reborn he himself comes to knowledge in 1969, the soul of Brahma and the soul of the Supreme Father Shiva enter him and his stage becomes subtle in the form of Mahadev Shankar. Knowledge starts to accumulate in his intellect; he starts churning on knowledge. It has the same meaning as the praise in scriptures “The Ganges penetrated the Shankar's matted hairs.” “Churning of the ocean took place.” So, Prajapita (the father Ram), who was corporeal in the beginning of the yagya, himself became subtle in 1969-1976. He became the one who transforms the body and all the bodily relations from the worldly to subtle ones. Then, from the subtle one he became incorporeal. Incorporeal means the thoughtless stage. That soul developed strong faith in his role and form ‘who am I’? Hence he became liberated from the circle of birth and death in the form of faith and unfaith, in other words he became set in the stage of the Lord of Immortality (*Amarnāth*) (Shankar).

29. ShivBaba doesn't come into Dadi Gulzar

The so-called Brahmins think that the Supreme Soul ShivBaba comes into the body of Dadi Gulzar and plays the subtle role, but their understanding is wrong, because it is proved on the basis of the murlis and avyakt vanis that it is the subtle soul of Brahma Baba that plays the role in between, in the body of Dadi Gulzar. But only those Brahmins will understand this issue who have strong belief, faith and good feeling for the murlis of Baba. They churn on the sentences of the murlis. The intellect of the Brahmins, who are in knowledge because of blind faith, cannot catch that truth. There are hundreds of proofs for this in the murlis. For example:

- ✚ The birth of ShivBaba is a divine birth, meaning it is a divine entrance. It means that the person, in whom ShivBaba enters, remains conscious. His ears first listen to the murlis of ShivBaba, just like in case of Brahma Baba; whereas Dadi Gulzar doesn't remain conscious, because her soul is lost under the pressure of the subtle body of Brahma Baba. Later on, she has to read the printed text of the Avyakt vani. See a proof for it in the murli dated 7.02.68, in the beginning of page 1: “Baba himself explains that the one, in whom the entrance has taken place, also listens.”
- ✚ The entrance of ShivBaba into Brahma Baba was unknown, whereas all of them there know when the subtle soul of Brahma Baba enters Dadi Gulzar. See a proof

in the murli dated 26.01.68 in the beginning of page 1: “The father himself says ‘no one knows when I come, because he is incognito . You children are also incognito .’ [...] It is unknown when I entered, when I took a seat in the chariot.”

- ✚ ShivBaba comes into an impure body. He enters into a lustful thorn, whereas Dadi Gulzar cannot be called a lustful thorn, because she was brought up in the pure atmosphere of the ashram, far from the mud of household. That is why Baba said in the murli dated 15.10.69 in the middle of page 2: “He (ShivBaba) is such an elevated father that he should come in a king or the body of a pure *rishi*(saint). The sanyasis are pure. Would he come into a pure body of a virgin? But this is not a rule. [He is] the father then how will he ride on a virgin?” It is because the father enters number one thorn and changes it into number one king flower. It was said in the murli of 26.02.74, in the end of page 2: “He sits in a complete (lustful) thorn and imparts teaching. He has even entered a thorn. [...] I come into number one thorn and make him number one flower.” So, who is number one thorn after 1969?
- ✚ The soul of Brahma Baba, who puts knowledge into practice in life, speaks only about the practice(dharana) through the mouth of Gulzar messenger; whereas the murlis of the Supreme Soul the Ocean of Knowledge contain deep secrets of knowledge and the magical power of transformation. There is a clear proof of it in the avyakt vani dated 21.01.69, in the end of page 20: “Only the murlis narrated through the appointed body of Brahma are murlis. And the service which takes place for a short time through the messengers is not called murli. That murli doesn’t have magical power. Only the murli of Bap-Dada has magical power. That is why all the murlis that have been narrated have to be revised.” (It is clear that Dadi Gulzar is also a messenger. The word “Avyakt Bap-Dada” is uttered through her, because compared with us-children the intellect of Brahma Baba is always connected with ShivBaba.
- ✚ “It is not that you would invoke Bap-Dada. No! You cannot invoke Bap-Dada. Baba has to come on his own.” (the murli dated 14.04.76 in the beginning of page 1) But they invoke him to come into Dadi Gulzar. The date is fixed in advance.
- ✚ “He enters only that one who has the role in the drama and he is given the name Brahma. [...] If he enters in the other one, then also, he will have to be given the name Brahma.” (the murlis dated 17.03.73 and 8.03.83 in the end of page 2) Well, nobody calls Dadi Gulzar Brahma.
- ✚ “Does teaching ever take place over a loudspeaker? How will a teacher ask questions? How will they be able to give answers over a loudspeaker? That is why teaching is given to few students.” (the murlis dated 24.01.71 and 2.10.01 in the end of page 3) It is proved that when the entrance takes place in Dadi Gulzar, she speaks over a mike and a big crowd of listeners gathers there as well. There are no questions and answers. The role of the father, teacher and true guru who explain the deep secret of murlis doesn’t take place there either.

30. Why does Brahma enter the body of Gulzar?

Now a question arises: If ShivBaba doesn't enter Dadi Gulzar, why does the subtle soul of Brahma Baba enter her? Baba exceptionally loved Dadi Gulzar from her childhood, but she didn't come to Baba; she ran away. That attachment to her remained after he left the body and this is why it is being fulfilled through the subtle body. Apart from this the other reason is that the sustenance of the yagya took place through Brahma . Although because of the devilish behaviour of children he had a heart attack, the elevated thought of the children's improvement and their well-being remained in his mind-intellect-like soul up until the end. Due to the role of the mother, he also has a pure attachment to the children. This role of the subtle Bap-Dada, of giving "ar" meaning "prick" (warning) was also necessary for the children who didn't improve through the loving corporeal role of ShivBaba. For this reason, in between through the body of Dadi Gulzar, the subtle soul of Brahma Baba is playing the role of making the children virtuous (*dhārnāvān*) and of giving them warnings to reform their behaviour. But as it is said: "Out of love, prick and whip, it is the way of whip (punishment) that has to be adopted in the end." They say: "Even ghosts escape from a whip." It is the same here. The father has to get ready in advance to play the destructive role of Dharmraj towards the children who don't understand the language of love and the sweet balanced language of warnings. A warning was also given in the avyakt vani of 22.10.70, in the end of page 310: "Now, in some time, you will experience the revealed form of Dharmraj because it is the final time now." Baba also warned those children who think that there is some subtle world above where they will experience punishment. He said in the revised murlis dated 15.09.90 and 4.10.73 page 2: "All will have to experience the punishments in this world itself. He will make [you] take on the corporeal body and punish [you]." Baba has also said, "They call *Mahākāl*(The lord of death) for the great destruction." So many souls will go back. It is as if they are grinded by experiencing punishment (of thoughts). Baba gave visions of punishments too. Someone will become instrumental in this, won't he? In return, his many sins are destroyed. So, the soul of Ram in the form of Shankar becomes instrumental in surrendering his body, mind and wealth (the entire self) to Bap-Dada (Shiva-Brahma), in order to play the role of *Mahākāl*.

31. Prajapita – pure or impure?

Very often the Brahmin children have this misconception that the body in which ShivBaba comes should be pure. But the question is whether the 5 billions subjects are impure or pure? Of course they are impure and degraded (*patit*), therefore the one who plays the role of Prajapita is also impure and degraded. It was said in the murlis dated 26.02.74 page 2 in the end: "He imparts teaching to complete thorns. He has also entered a thorn, so he loves thorns too, doesn't he? This is why he makes them flowers. [...] I come into the number one thorn and make him the number one

flower.” There are also sayings: “Iron cuts iron.” “Poison destroys poison.” “A thorn removes a thorn.” So, the father enters the biggest thorn in order to reform thorns. The soul of Krishna (Brahma) is not the biggest thorn, because he neither becomes extremely *satopradhān* nor does he become extremely *tamopradhān*; whereas the soul of Ram, due to being the all-round actor, becomes the most *satopradhān* and the most *tamopradhān*. That is why in pictures they show Ram black. This is also a memorial of the Confluence Age. The role in the form of Prajapita, which is played by Ram, is also a human being. It doesn’t matter that he is an intensive effort maker, who has the ability to go in one second up to the topmost peak and down from the 5th floor to the very bottom. For example a sailor. He is trained so that if it would be necessary, he will be able to rescue a drowning one. Similarly, this is a special role of the soul of Ram – ‘right away going down and right away going up’, meaning - of becoming Vishnu from Brahma in one second. (The other souls are number wise.) So, the role of Prajapita (Shankar) is so wonderful that it cannot be easily understood by the people of the world, because in him three souls are playing roles in the single body – ever pure Shiva, Brahma and the father Ram. Well, it depends on the vision of the children who have recognised that role as to from whom they want to receive rewards. Do they want to receive rewards from Prajapita who is impure and degraded or do they want to receive rewards from the ever pure Supreme Soul Father Shiva who comes into him? Whom do they look at? Do they look at the impure and degraded one or do they look at the pure one? Like the vision, so the world. So, the work of Prajapita cannot be completed until the last one out of 5 billion souls becomes pure and achieves the stage of going to the Supreme Abode. Then it will be said for him “Ram – the one who bestows the true salvation upon everyone.”

32. It is said ‘the father Ram’, not ‘the father Krishna’

- ✚ “The Father, whom the residents of Bharat also call Ram; but due to not knowing accurately, they consider him to be the Ram of the Silver Age. Actually, it is not about that one at all.” (the murli of 10.02.75 in the beginning of page 1) It is about the Confluence Age, because only in the Confluence Age the incorporeal Ram Shiva enters the corporeal Ram Prajapita.
- ✚ “Only one father, who is also called Ram, is almighty.” (the murli 20.2.74, in the beginning of page 3).
- ✚ “The father alone comes and gives the inheritance of heaven. They call him too - Oh Ram! Oh God!”
- ✚ “In reality, the Supreme Father Supreme Soul is also called Ram.” (the murli 26.07.63 page 2)
- ✚ “ShivBaba is called Ram, but they have considered the Supreme Soul to be this.” (the murli 14.04.76 page 1)

- ✚ “Prajapita Brahma, who is called Adam, is called the Great-Great Grandfather. He is Prajapita in the human world.” (the murlis 6.02.76 in the middle of page 1; 13.02.86 in the end)
- ✚ “ShivBaba has come. People celebrate the birthday of Ram (*Ramnavami*). Definitely he had come. He had ruled and left; therefore they celebrate his day. First of all, the creator Shivababa must have come; only then the creation of paradise must have taken place. After Him the kingdom of Ram happened.” (the murli dated 6.04. 73 in the middle of page 1) [You should think and understand the deep secret of this sentence, what the relation of ShivBaba is with the birthday of Ram.]
- ✚ Ravan is not strong. Ram is strong; hence Ravan is also strong, because each of them rules for half a cycle. (the murli 4.04.72 in the beginning of page 1) (Think whether it is the spiritual father Shiva who rules for half a cycle ? If not, which Ram does it concern?)
- ✚ Ram, meaning God, and Ravan – the pictures of both should be brought together. Then, show that this is Ram and that is Ravan. This one creates heaven. That one makes it hell.” (the murli dated 2.09.69 in the beginning of page 2) [There are pictures of the corporeal one , not the incorporeal one.]
- ✚ “ The human beings do not know that Ram has come. He will come in a secret form. The father says, those who didn’t recognise in the last cycle will never recognise.” (the murli dated 1.02.71 in the middle of page 4)

33. The kingdom of Ram through the directions of Ram

- ✚ “You received the kingdom through the directions of Ram. You lost it through the directions of Ravan. Now, you receive the direction of Ram to climb up again.” (the murli 6.06.74, in the middle of page 3)
- ✚ “You souls follow the *shrimat* of the most elevated Ram ShivBaba at this time.” (the murlis dated 2.03.78 in the beginning of page 2; 20.02.83 in the middle)
- ✚ “The kingdom of Ram is received only through Ram. The kingdom of Ram begins in the Golden Age.” (the murli 17.07.72 in the end of page 1)
- ✚ “Now you children receive the godly directions which are called the directions of Ram.” (not the directions of Krishna) (the murlis dated 24.5.74, 15.8.74)
- ✚ “ In order to establish the kingdom of Ram the unlimited Bapuji³⁶ is required, the one who would establish the kingdom of Ram and destroy the kingdom of Ravan.” (the murli dated 6.7.71 in the middle of page 1) [The unlimited *Bapuji* is required in this world, isn't he?]
- ✚ “If you want to go to the kingdom of Ram, follow the directions of Ram.” (the murli dated 12.5.77 in the beginning of page 3)

³⁶ *Bāpūji* – a general term for ‘father’; it was also used for Mahatma Gandhi.

✚ “Now Ram ShivBaba gives you directions. There is victory in the faith itself.”
(the murli dated 8.12.74 in the middle of page 2)

34. The third world

Since the establishment of the capital takes place through the soul of Ram, all the seed-souls of the world are in a way called the third world. ‘The first world’ is that one from which one emerges and comes to the basic knowledge. In other words it is the unlimited world of 5 billions. Then, we receive the basic knowledge from the Brahma Kumaris – that became the second world, the world of the root-Brahmins (*adharmurt brahmins*). Then, we took the advanced knowledge, so this became the third world. The third world is a small world of 108 seed-souls. The imperishable seeds of all the religions of the entire world are among these 108 seed-souls. This *Rudra mala* contains both the best of best and the worst of worst actors. One can see the entire world; study the behaviours of the entire world in these seeds. When these 108 seed-like beads of the third world become one through the mind, speech, action, time, contacts, through the body and wealth, and in one voice they accept that father Prajapita as the Father of the World, then he is proved to be Adam or Aadam, the father of the entire world. It was said in the avyakt vani dated 24.12.78 pages 159-61, in the middle: “The last bomb meaning the Supreme Soul bomb is the bomb of the revelation of the father. The very ones who will see and come into contact, let them say this ‘the father has come’. [...] The work of the direct Almighty Authority is going on. [...] The one who teaches is the direct Almighty. [...] Through this last bomb.....the father will be revealed in front of everyone. The father of the world (vishvpita) will be clearly seen in the world.” [The father of the world will be clearly seen only when he is in corporeal form!]

35. *Patit Pāvan Sītā Rām* – Sita and Ram who purify the impure ones

They don’t say *Patit Pāvan Rādhā Krishna*, *Patit Pavan Brahmā Sarasvatī*, *Patit Pāvan Lakshmī Nārāyān*. There is praise *Patit Pāvan Sītā Rām*. It was said in the murli dated 25.10.78: “Only that one is called the one who purifies the impure ones. They also sing: *He! Patit Pāvan Sītā Rām*. The sanyasis also keep chanting here and there.” So, definitely the work of uplifting the world till the end is completed through the souls of Ram and Sita. That is why there is the praise of ‘the kingdom of Ram’. There is no praise of ‘the kingdom of Krishna’, ‘the kingdom of Narayan’ or ‘the kingdom of Shiva’. Shiva doesn’t become the master of the world at all. The one, who becomes the master of the world, can also make the children the masters of the world. That is why in the murli dated 29.07.78 in the end of page 2, it was said:

✚ “That one is the one who purifies the impure ones; he is also the master of the world.”

✚ It was said in the murli dated 17.07.72 in the end of page 1: “The kingdom of Ram can be received only through Ram. The kingdom of Ram begins with the Golden Age.” So, the Supreme Father Supreme Soul Shiva himself makes us children the masters of the world through Ram.

Baba has clarified this deep secret in many murlis:

✚ “They even sing ‘Ram – the one who bestows the true salvation upon everyone’, but because they have the monkey intellect, they don’t understand who is called Ram. They say ‘wherever you look, only Ram wanders happily. Now (in the Confluence Age) the human beings do wander, don’t they? So, this is called the darkness of ignorance.” (the murli 11.03.75 in the end of page 1)

✚ “They call the father ‘*karankarāvanhār patit pāvan*’³⁷, therefore he will certainly come here (to this world), won’t he? He will not purify the impure ones through inspiration. He will have to certainly come here.” (the murli dated 24.02.74 in the end of page 2).

✚ “If ShivBaba doesn’t play a role, he will be of no use. He will have no value at all. When he bestows the true salvation upon the entire world, he is held valuable. Then he is praised. They sing in the path of the religious devotion.” (the murli dated 16.12.74 in the end of page 1)

[It was said in murlis that the meeting of the incorporeal and corporeal Ram is called Baba. Therefore, the body, in which the incorporeal father Shiva enters and becomes ShivBaba, is the Confluence Age body of the soul of Ram. So, the praise ‘Ram – the one who bestows the true salvation upon everyone’ is for that very form (body) through which the true salvation is bestowed upon everyone.

✚ “Since he has to come to bring about the true salvation of everyone, he will definitely come in some form, won’t he? He has to come while they sit at home” (the murli dated 6.07.77 in the end of page 2)

✚ “The only father sits and makes everyone pure. Through one becoming pure, everyone becomes pure. When one is impure and degraded (*patit*), everyone becomes impure and degraded.” (the murli dated 21.03.74 in the beginning of page 3) [That only father is the father Ram himself.]

✚ “When the father who purifies the impure ones comes, he makes *satopradhān* not only the human beings of the entire world, but also nature. Now nature is *tamopradhān*.” (the murli 20.01.75 in the middle of page 2)

✚ “The father says ‘I am a servant of all the religions. I come and bestow the true salvation upon everyone. The Golden Age is called the true salvation.’” (the murli dated 28.03.74 in the beginning of page 2)

✚ “Without the father who purifies the impure ones nobody can go either to the pure incorporeal world or come to the pure corporeal world.” (the murli dated 19.04.78

³⁷ *Karankarāvanhār* - the one who does himself, gets things done through the others and ‘*patit pāvan*’: the one who purifies the impure ones.

in the middle of page 2) [The spiritual father Shiva doesn't come to the pure world at all, so it has been certainly said for father Ram.]

- ✚ “The role of purifying the impure ones is played here. [...] So, it has to be understood that the one who purifies the impure ones, the Ocean of Knowledge comes from the Supreme Abode every day to teach. [...] The father had to come from the Supreme Abode to bestow the true salvation upon the entire world.” (the avyakt vani dated 27.06.71 page 1) [Now, neither the teaching has been completed, nor has the true salvation of the entire world taken place. Then, in which place and in which body the father having come in the amrit vela teaches and gives the method of becoming pure; this secret has been clarified in this book.
- ✚ “We can go, after the father who purifies the impure ones comes and purifies us. Now the father is giving you children the method of becoming pure.” (the murli of 1.11.71 page 3) [The method of becoming pure was not given through Brahma Baba because he didn't have the role of the father who purifies the impure ones. He had the role of the mother. Knowledge only emerged through him. The role of the true teacher who explains the deep secrets begins from 76 through the father Ram. Now the father is also giving the method of becoming pure.]
- ✚ “They cry out ‘O you, who purify the impure ones, come!’ So, he certainly needs a chariot, in which he will come and purify, doesn't he? They will not become pure through the arrows of knowledge.” (the murli dated 30.05.70 in the beginning of page 2) [Only that one can be the chariot, for whom there is the praise ‘Ram – the one who bestows the true salvation upon everyone.’]

36. The name, form, place, time of the father

On one side Baba has given the general knowledge in the murlis, on the other side in the same murlis he has given the special knowledge, meaning the advanced knowledge. But how can a Brahmin reach the special knowledge, if he hasn't understood the general knowledge first? Based on the primary knowledge, in the picture of the Trimurti, Baba has said for the image of Shankar (the evening class dated 5.04.67): “Until the Father has been introduced, other topics are useless.” Therefore, first of all it should be explained to the so-called Brahmins that they should accept the role of Shankar and the existence of Shankar. This is the first stage, meaning the primary knowledge. If they don't accept the role of Shankar, the existence of Shankar, there is no benefit from explaining to them further. If they accept the role of Shankar, they should be explained further about the advanced knowledge that there are hundreds of sentences in the murlis and avyakt vanis which introduce that wonderful role of the Father and prove his existence in this corporeal world. For example it was said in the murli dated 14.10.68: “Those who remember the father above are in the path of the religious devotion, because they don't know (his) occupation. They don't know his name, form, country, time either.” (The name, form,

country, time and so on – all of them are in this corporeal world. They are not in the subtle world or in the world of the origin.)

i) The worldly name of the Father.

The worldly name of ‘Brahma Baba’ the soul of Krishna was fixed already before according to his subtle (aloukik) work as ‘Lekhraj’ – ‘the king (*rājā*) of those who write the account (*lekhā*) of fortune’. Exactly in the same way the worldly name of ‘Shankar’ the soul of Ram should be fixed in advance according to the subtle (aloukik) work of great valour in making a war with deceitful (*Mayavi*) Ravan and his gathering. *Mahavir* himself is called ‘Indradev – the king of the brave ones’, in whose name the city of *Indraprasth* was settled and ‘the gathering of Indra’, both are famous even today. *Indraprasth* – the famous capital of the Pandavas was not in Mount Abu, but in the region of Delhi.

Brahma Baba (Dada Lekhraj) was a Brahmins who belonged to the caste of the *Badag*³⁸, in the similar way Shankar, the soul of Prajapita (the father Ram) comes from a higher caste of the Brahmin category. In scriptures he was called *Daksh-Prajā-Pati*, due to his being dexterous (*daksh*) meaning ‘*dīkshit*’ in creating the yagya of knowledge in order to protect the true Brahmins. *Pati* (husband) means the one who protects.

The subtle name.

Shankar, Mahāvīr, Somnāth, Sanatkumār etc – these are the main subtle names of the body-like chariot of the Brahmin child through which ShivBaba is known in the entire world in the form of the Supreme Father.

✚ *Vishvanāth Shankar* (Shankar the Lord of the World) or *Sanatkumār*. Baba said in the murli dated 24.01.75 in the middle of page 2: “The name of his soul itself is Shiva. It never changes. When bodies change, then names change too.” For example Brahma, Shankar and so on. In the murlis dated 22.02.75 and 5.02.95 in the beginning page 1 he said: “When the father comes, Brahma, Vishnu, Shankar are certainly needed. It is also said: The words of the Trimurti God Shiva. Well, he will not speak (at the same time) through all the three, will he? These issues should be properly.” He said in the murli dated 10.02.72 in the end of page 4: “God is one, his child is also one. It is said, ‘the Trimurti Brahma’. Who is the greatest among the deities? Shankar is called ‘the highest among the deities’ (*Mahādev*).” In the Indian tradition there is the custom of handing over the kingdom first to the eldest son. Baba said in the murli dated 3.05.73 in the middle of page 1, the evening class: “The eldest brother is always considered to be equal to the father. This one is old as well as Mamma is old. All this depends on knowledge. The one who has more knowledge becomes the elder one. It doesn’t matter that he is small through the body, but if he is sharp in knowledge, we

³⁸ The Badag Brahmins: a clan of Brahmins

understand that in the future he will become senior in terms of position (Vishvnāth). The ones who are senior in this way, should be given regard as well because they are sharp in knowledge.”

In reality Mahadev Shankar himself who becomes the eldest meaning the greatest in the world has been said to be *Yogīshvar Sanatkumār* - the eldest son of Brahma. It is because there will be only one God of the Yogis (*yogīshvar*). One was given two names. The name of the Ancient Deity Religion (*Adi Sanātan Devtā Dharm*) becomes meaningful on the basis of this Sanatkumar himself who becomes Adi Dev through the power of yoga. A religion becomes famous on the basis of the name of its religious father himself. For example, the Christianity from Christ, the Buddhism from Buddha and so on. In the avyakt vani dated 18.03.71 the eldest son of Brahma – Sanatkumar was mentioned. In reality Brahma and Sarasvati cannot be called Adi Dev and Adi Devi, because Sarasvati was a daughter of Brahma. But the same Brahma and Sarasvati after leaving their degraded bodies enter in the special knowledgeable and yogi souls (*gyani yogi tu ātmā*) - Shankar and Parvati, and then they are revealed in the world under the names Adi Dev and Adi Devi.

✚ *Mahāvīr*. Actually the *Tirthankar*³⁹ Mahavir in the Jain Religion and naked Shankar in the Hindu Religion are two different names for the same personality, whose ascetic statue is established in the Dilvara Temple as a memorial of the complete corporeal stage. In the murlis dated 8.01.74 and 11.01.69 in the middle of page 1, he was given the *aloukik* name ‘Mahavir’ on the ground of [performing] the task of great valour: “There is also an example of Hanuman, isn’t there? That is why you have been given the name ‘Mahavir’ (*tirthankar*). Now, there is not even one Mahavir [extremely brave one]. [...] Now there are brave ones. There will be the complete Mahavir in the end.”

✚ *Somnāth*. The moon is called *som*. It is the soul of Prajapita that in the present, in his next birth, becomes Somnath – the one who in the yagya of knowledge takes under control Brahma the Moon of Knowledge; he is the one who in the beginning of the yagya explains the secrets of the visions of Brahma. In the murli dated 5.07.75 in the middle of page 1 Baba said mentioning about the decoration of statues in temples as a memorial of his body which becomes golden and free from diseases through the power of yoga: “The Somnath temple is so big. They decorate it so much. [...] Just as the soul cannot be decorated, the Supreme Soul cannot be decorated either. He is also a point. All the decorations belong to bodies. [...] Now you (children) know inside ‘we are becoming (like) Somnath’.” [It is not about the decoration of the body-like chariot of Brahma Baba, because he wasn’t able to make his body completely free from diseases and golden in his life.]

³⁹ *Tirthankar – God of Jains*

ii) The extremely ordinary form of the Father

The soul of Ram, through whom ShivBaba plays the role of the father, was an ordinary personality in the beginning of the yagya and also now, in the end he is the same. This issue comes in the murlis. It was said in the murli dated 5.02.74 in the beginning of page 2:

- ✚ “He has the same ordinary form, the same dress and so on – there is no difference. That is why no one can understand.” The same means the same as the one of the beginning of the yagya.
- ✚ “That one is incorporeal, without arrogance. He has no arrogance at all. The clothes and so on – everything is the same. Nothing has changed. [...] This one has the same simple body and the same simple dress. There is no difference. The father himself says ‘I take a simple body’.” (the murli 8.04.74 in the end of page 1) [Shivbaba was narrating this murli through the body of Brahma, then for whom did he give a hint saying ‘that one’, ‘this one’? Definitely he gave a hint towards the next person – Shankar.]
- ✚ “The father says, I come in a very ordinary body. That is why very few recognise me. Even those who live with me cannot recognise who I am and how I am.” (the murli dated 4.2.74, in the end of page 3) The body of Brahma Baba was not ordinary and those who lived with him recognised very well that he was Brahma. Whom does this sentence concern? Definitely it concerns Shankar. It is because it has been said for him in the murli dated 14.05.90 in the beginning of page 2: “What does Shankar do? The role of Shankar is so wonderful, that you children cannot understand it.”
- ✚ “It is the same Great War of Bharat (*Mahabharat*); therefore God will certainly be present as well. In which form, in which body? No one else, except for you children, knows this. He also says, ‘I come in a very ordinary body. I don’t come into the body of Krishna’ (meaning the extraordinary body of Brahma).” (the murli dated 13.08.76, end of page 3)

iii) The country – the worldly place of birth

Baba has told about two types of birth for the Brahmins – one is the worldly birth (*laukik janm*) and the other is the subtle birth (*alaukik janm*). First of all it was said in the murlis dated 14.01.73 and 12.01.78 about the worldly birth of that corporeal role of the Supreme Soul: “For example the residents of Farrukhabad say ‘we remember that Master’. But actually Lakshmi and Narayan become the masters of the world. ShivBaba doesn’t become the Master of the world. Therefore, you have to ask them whether that master is corporeal or incorporeal. The incorporeal one cannot become the master of the corporeal world.” It is something to be thought of as to why out of such a big country like Bharat where there are numerous districts, Baba has mentioned only the name of the Farrukhabad district in murlis. Do only the people of Farrukhabad believe in the Master and does no one else in the world believe in the Master? It is also worthy of consideration that Baba hasn’t said about believing in

God, but he has said about believing in the Master. That is why Baba has asked in the murli: “The incorporeal one cannot become the Master of the corporeal world. Therefore, they should be asked whether the master is corporeal or incorporeal.” It is clear that the Master doesn’t mean the Father Shiva, the point of light but there is some corporeal personality who becomes the master of the world and he must be a resident of the Farrukhabad district . That is why Baba mentioned the name of Farrukhabad in many murliis. For example:

- ✚ “The father says, I too come in the country of *Magadh*.” (the murliis dated 17.08.71 in the end of page 2 and 8.06.75 in the end of page 3, 4.09.99 in the middle of page 3) [The province in U.P. between the Ganges and Jamuna is called *Magadh*. It is not Sindh Hyderabad.]
- ✚ “It is the Master who will have mercy on all the children. There are many who believe in the Master of the World, but who is he? What do they receive from him? They don’t know it at all. In Farrukhabad they believe only in the Master. They consider that the Master himself to be everything for them.” (the murli dated 22.02.78 in the middle of page 1)
- ✚ “For example in Farrukhabad they say ‘we remember that Master’. But actually Lakshmi and Narayan become the masters of the world and the creation.” (the murli dated 12.01.78 in the end of page 2)
- ✚ “In Farrukhabad they believe in the Master, don’t they? You have also understood the meaning of ‘master’. That one is the master, we are his children. So, we should certainly receive the inheritance, shouldn’t we? (the murliis dated 7.12.73/20.11.88 in the middle of page 2)
- ✚ “For example the residents of Farrukhabad believe in the Master. There are various opinions, aren’t there? All right, what will they receive from that master? They don’t know anything at all. How should they remember the Master? What is his name and form? They don’t know anything at all. The master is the Master of the World, isn’t he? That one is the creator, we are the creation.” (the murliis dated 22.01.72 and 22.01.87 in the beginning of page 1)
- ✚ “There are daughters in Farrukhabad, but they don’t have so much power yet. There are the ones who believe in the Master over there, so they should be explained. You say ‘that one is the Master’. But the Father says ‘you are the master’.” (the murliis dated 22.01.72 in the beginning of page 3 and 22.01.87 in the end of page 2)
- ✚ “In Farrukhabad they believe only in the Master. [...] It is not that we experience sorrows from the Master. We remember only him for peace and happiness.” (the murli dated 22.02.78 in the middle of page 1)
- ✚ “I come to a gathering of monkeys. I never come to the gathering of deities. I don’t come at all to the place where wealth is available, where 36 kinds of food is available. I come to the place where children do not get even a *roti*, I take them in my lap and make them (my) children. I do not take the rich ones in my lap.” (the murliis 15.08.76 in the

middle of page 3, 2.09.86 in the beginning of page 3) [Think whether this sentence applies to Mount Abu.]

- ✚ “The Ocean of knowledge does not possess any palace. He has a hut. The Ocean of Knowledge likes to live in a hut.” (the murli dated 15.09.78 beginning of page 1/16.9.98, middle of page 1) [Even the hut should be a real one; not like the artificially built hut in Mount Abu.]
- ✚ “The most elevated father comes to such a dirty village. With great love he explains to the children.” (the murli dated 6.07.84 in the end of page 2) [The above-mentioned dirty village is not visible in Mount Abu. But yes, if you want, you can see it around Farrukhabad.]
- ✚ “He explains to the one, who has taken full 84 births. He comes to his village.” (the murli dated 30.06.76 page 2) [It is proved that ShivBaba entered the body of Brahma Baba in Karachi. Karachi and Mount Abu cannot be called ‘villages’. Then, where is that village, which one is that? Definitely, it should be some old, historic village around Farrukhabad.]
- ✚ “When he is fair, he should have a crown, but where will he get a crown from, when he is dark? It is said for him ‘a village boy’, so how can he have a crown? A village boy will be poor, won’t he?” (the murli 8.02.75 in the middle of page 2) [Brahma Baba wasn’t poor at the time when ShivBaba entered him, but he was a big merchant of diamonds and jewels.]
- ✚ “Baba hasn’t studied English so much. You will say that Baba doesn’t know English . Baba says, well, to what extent will I be able to learn all the languages? The main one is Hindi, so I narrate the murlis in Hindi. The one, whose body I have entered, knows only Hindi.” (the murli dated 26.11.73 in the middle of page 2) [Sindhi was the mother tongue of Brahma Baba, whereas the mother tongue of the one, through whom ShivBaba is revealed in front of the world in the form of the father, is Hindi.]
- ✚ “Where is ShivBaba, the one who sits in the Somnath Temple, teaching today? On the path of the religious devotion he has been given palaces made of diamonds and precious stones. He is held in high regard. Here, they don’t recognise him, so they don’t respect him fully. Look, how simple is the way in which the Rajrishi, the one who transforms Bharat into paradise, teaches. It is like a religious gathering (*satsang*) of the poor ones. The rich ones have big halls. Look, how the teaching is done here?” (the murli dated 12.03.78 in the end of page 3) [Big halls are also in Mount Abu where there is the religious gathering.]
- ✚ “The earth, where the Father takes birth, is the highest pilgrimage place (Kampila is theamong all the pilgrimage places).” (the murli dated 10.11.77 in the end of page 2)
- ✚ “This is a house as well as a university. This very one is called the University of God the Father. It is because the true salvation of the human beings of the entire world takes place. This is the real World University. This is also a house. You are sitting face to face to the mother and the father. [...] Apart from the spiritual

father no one else can impart the spiritual knowledge.” (the murli dated 18.08.76 in the beginning of page 1)

- ✚ “This is a wonderful university. It looks like a house too, but the father is the true teacher. It is a house as well as a university. That is why many people cannot understand whether it is a house or a university. But it is a house as well as a university, because the most elevated teaching is given [here].” (the avyakt vani 22.04.84 in the beginning of page 265) [Such a wonderful university seeing which people would have doubts whether it is a house or a university! Such a wonderful university is nowhere in Mount Abu! Those who go there, go there having decided that they are going to the Prajapita Brahma Kumari Godly University. Therefore, a question of doubts cannot arise at all. Such a wonderful university is in Kampila, that old village around Farrukhabad, where the one playing the role of Shankar ‘*Kam-pi-liya*⁴⁰, meaning ‘he gained victory over lust’.]
- ✚ “The rule of crowd is not in force here. The work here will go on in secret form.” (the murlis dated 11.01.78, 10.01.93 in the end of page 1) [The crowd in Mount Abu is increasing day by day.]

The place of the subtle birth

Baba has said in the murlis that rehearsals of the drama, which takes place in the path of the religious devotion, take place in the Confluence Age. The establishment of the Somnath Temple takes place through King Vikramaditiya in the path of the religious devotion, in the beginning of the Copper Age. (Brahma, the soul of) King Vikramaditiya makes its rehearsal-shooting in the Confluence Age. In the life of Brahma Baba (during the Copper Age shooting) one beautiful centre of service was opened by him from the money of the yagya. It was the service centre of Ahamadabad – the Paldi Service Center the memorial of ‘*He Prabhu p̄ar karo*⁴¹ located in the Prabhu Park. It is proved to be the Somnath Temple on the shore of the ocean in the path of the religious devotion. The Ocean of Knowledge was Madhuban (Mount Abu) and its shore was the mentioned Paldi Service Center of Ahamadabad – the closest service centre at that time. Baba has said in murlis “They certainly receive some reward from the one for whom they build a temple.” Similarly here, Baba built the service centre in the form of the Somnath Temple, so definitely he must have made all the attainments from the mentioned person Somnath. It was said in the avyakt vani of 4.03.75 in the beginning of page 2: “The name Somnath has been given, because he gives the nectar (*somras*) to drink, he gives the wealth of knowledge. Then, when they become worshippers, they spend so much to build his temple, because he has given the nectar, hasn’t he? *Somnathini* will be along with *Somnath*.” In the beginning of the yagya Brahma received the responsibility of the entire yagya (the kingdom) from his partner Sevakram (Somnath). Baba said in the

⁴⁰ *Kam-pi-liya* – the name of that village is *Kampil*; explained in the unlimited way by Baba means ‘he drunk lust’, meaning ‘he gained victory over lust’.

⁴¹ *He Prabhu p̄ar karo* – O God take us across!

murli dated 25.04.90 in the middle of page 2: “How will work be carried on without Alaf? One Alaf is unknown. As for the rest, a point is just a point. There is a benefit from putting a point along with Alaf.” Alaf and Bey were mentioned in murlis many times. Then who is Alaf? And who is Bey?

“Alaf received Allah, Bey received the kingdom.” ‘Alaf’ meaning that partner of Brahma Baba whom ShivBaba entered at first and opened the secrets of the visions of Brahma. So, he received Allah and Brahma Baba received ‘Bey’ meaning the kingdom in the form of the business of the yagya. (For the detailed information understand the advanced course on Lakshmi and Narayan.) It is because the subtle birth of Shankar – the soul of Prajapita, the creator father, the seed of the entire human world – took place in the mentioned Paldi Service Centre. The subtle BapDada called Ahamdabad the seed of all the service centres. It was said in the avyakt vani dated 24.01.70 in the middle of page 190: “Ahamdabad has to do more service than the others, because Ahamdabad is the seed of all the centres.” In the murli dated 4.03.75 in the middle of page 2 Baba has said: “*Somnathini* will be along with *Somnath*.” It means that BapDada suggested that two persons (*murti*), who in the end become instrumental in giving the nectar of knowledge and the light of knowledge to the entire world, will be revealed from the mentioned service centre. That is why BapDada said in the avyakt vani dated 4.01.79 in the beginning of page 178: “Gujarat should prepare samples. ...make Gujarat a lighthouse which should be the lighthouse of not only Gujarat, but of the world.” It is because the capital of Gujarat – Ahamdabad – has to become the lighthouse of the entire world, therefore Baba has said in the murli dated 5.03.75 in the beginning of page 3: “There are 108 temples of Svami Narayan⁴² in Ahamdabad. They must be getting millions. Svami Narayan must be getting them, mustn’t he? It is here where all the centres will come won’t they?” Then (at the end, when the Pandav Bhavan of Ahamdabad is ready, in order to form a connection with the world emperor Shri Narayan and his cooperative 108 victorious beads) they will come here from all the centres, won’t they? The prophecy of Jayguru Dev of the path of the religious devotion that the administration of the entire world will be controlled from a certain city of Middle Bharat will come true in relation to Ahamdabad.

iv) The time of work

In the 100 years of the Purushottam Confluence Age,⁴³ the periods, of the beginning and end which are for the tasks of sowing the seed of knowledge and giving the inheritance of the kingdom of the world respectively, are for the soul of Prajapita (Ram). Whereas the role of establishment and sustenance of the Brahmin Religion through the senior mother (Brahma) goes on in the middle 40 years . Because 100 years of age of Prajapita Brahma (the father Ram) are completed in 76’ and his new role in the form of Mahadev Shankar the Lord of Immortality starts. The work of the

⁴² Svami Narayan was a founder of a religious cult in Gujarat state of India.

⁴³ Purushottam Confluence Age – the elevated Confluence Age; the time when the most elevated human souls are revealed.

second machinery, of changing Brahmins into deities starts from the year 76'-77'. This work is also completed by the year 2006-2007. Baba has given hints about this in many murlis. For example:

- ✚ “It takes 50-60 years in order to establish the entire capital.” (the murlis dated 24.07.72 and 25.07.75 in the beginning of page 2)
- ✚ “Your yagya (of knowledge) lasts for 50 years.” (the murli dated 11.05.73 in the middle of page 2)
- ✚ “It is the longest lasting government of 50-60 years.” (the murli dated 5.06.75)

[[Therefore, it can be estimated that the time period of work of Vishvanath Shankar, in order to give the numberwise inheritance in the form of the direct father especially to us Brahmin children, lasts for 30-33 years from the year 76-77 to 2007.]

The age of the worldly body

For the accurate recognition of the souls of Shankar and Parvati who play the roles in the form of *Somnath and Somanthini*, Baba has mentioned in murlis their name, form, country, time and even the age of the worldly body. It means he gave the full description of those souls. One only needs to understand the meaning of those sentences of murlis. After Mamma left her body in 1965 Baba felt that the scorpion-natured children had penetrated the yagya. Those children, who used to give directions to Baba in the beginning of the yagya, were the elevated children. Baba started to recollect those children again and again. That is why in the murlis [narrated] after 1965 Baba said: “The father will remember only the unique children, meaning there are no other samples like them. He will not remember everyone.” In the murli dated 17.02.75, 16.02.80, in the end of page 1, Baba said mentioning about the age of the present body of those unique children in their rebirth: “Those, who died before, have grown up. Some must be 20, some 25 years old. They may also take knowledge.” (According to this vani narrated in 1967, the bodily birth of Parvati and Shankar, meaning the souls of the advanced party who were at that time 20 and 25 years old, should take place around 1946-47 and in 1941-42 respectively.)

The subtle age

The scene never remains empty (i.e.) without the hero and heroine. It means that when the souls of Brahma and Sarasvati leave their bodies, then the souls of Parvati and Shankar are present on the scene of the Confluence Age world in 1966-67 and 1969-70 respectively. In this way according to the sentences of murlis the subtle age in womb of knowledge in case of Shankar and Parvati is fixed for 10 and 12 years respectively. In the murli dated 17.07.74 in the middle of page 1 Baba said: “(The unlimited four-armed complete) Father explains that Brahma is 100 years (=10 years) of age. I enter him in the *vānprastha avasthā* (60 years of age); in the end of the last birth among the many many births.” In the murli dated 19.08.74 in the beginning of page 3 it was said: “In case of the (unlimited) womb (of knowledge) too, the soul

enters it after 5-6 months (meaning 5-6 years, from 1970 till 1975 in the womb of knowledge), and then there are movements. This is also the preordained drama.” Brahma-Sarasvati, Shankar-Parvati are mutually connected through the intellects, so they are the unlimited four-armed complete Brahma. Their total unlimited subtle age is 6 years – from 70’ till 76’. When in 76’ the Yogishvar Sanatkumar (Mahadev Shankar), the eldest son of Brahma - the founder of the Ancient Deity Religion is 6 year old of subtle age, the entrance of the spiritual father Shiva in him is proved. It is because the role of the true father, the true teacher and the true guru of the Trinetri Trimurti ShivBaba starts from 1976 itself. Through him the deep secrets of the murlis start to open in the form of the advanced knowledge. That is why it has been said in murlis: “How is it known that God the Father is present in him? When he narrates knowledge.” (the murli dated 27.10.74 beginning of page 2, 26.10.99 in the end of page 2)

The Brahmin children – the knowledgeable souls recognise this secret *kāraṇhār* role of the father number wise on the basis of knowledge. The children who don’t have respect, faith and a good feeling for the murlis, who don’t put knowledge into practice in their lives, are not able to recognise this ordinary yet unique role of the Father. They come into body consciousness and under the influence of arrogance they defame and blame him. But the one who drinks the poison of defamation, who accepts blame after a blame - the father without ego and vices to whom Baba gave the title of “the carefree defamed beggar” in murlis, plays the role remaining hidden from the eyes of the world till the end. The entire world may be in opposition, they may become enemies, but he remains unshakeable and unbroken in his faith and stage, like the Pole Pole Star. That is why BapDada said in the avyakt vani dated 9.04.73 in the end of page 19: “In the beginning of establishment the entire world was on one side and one soul was on the other side.” In the murli dated 18.10.72 page 3 it was said: “Whatever happened in the beginning will happen in the end.” Baba has also said, “The entire world (this world and the subtle world) will become an enemy, but don’t forget the father.”

So, the form of Brahma Baba is not this defamed incarnation victorious over the world that is going to be revealed in the end of the Iron Age, because although the ignorant people, those from the this world defamed him, but the Brahmins of the subtle world didn’t oppose him, didn’t defame him. He left his corporeal form and became subtle. But actually the personality who is going to be revealed in the world of the Brahmins under the name and form Shankar, in spite of the opposition of everyone, defamation of everyone and despite drinking the poison in the form of defamation, is called Vishvanath (The Lord of the World) who takes the kingdom of the world in his hands through his power of yoga. In this Confluence Age itself he becomes Narayan directly from a man, the double-crowned one. Therefore, Baba said in the murli dated 9.07.73 in the middle of page 5: “That very one who is blamed becomes the double-crowned defamed one.” This secret form of the Supreme Soul

father who plays the role in the form of the ‘*Satguru Akalmurt*’⁴⁴ will be revealed before the world in the period of the last destruction. Then the entire world will experience him as God the Father (the Father of the World) and they will accept him.

The recognition of the present practical (corporeal) part of the Father in avyakt vanis

- ✚ “There is a support in the corporeal form even now. Just like, before there was support in the corporeal form which was instrumental, similarly now also there is support in the corporeal form which is instrumental in the drama. Earlier also, it was an instrument and even now it is an instrument. This corporeal support of the entire family is very elevated. [The support] in the subtle one is there anyway. [...] The corporeal one is not alone. Prajapita Brahma (is there), therefore the entire family is together with him.” (the avyakt vani dated 18.01.70 in the end of page 166)
- ✚ “The father’s promise to the Brahmin children ‘we will go together, we will die together, and we will live together, meaning we will complete the roles. [...] Can he break it in between? Can the foundation made instrumental in the work of establishment be removed in between?’” (the avyakt vani dated 30.06.74 in the end of page 84)
- ✚ “The role of Brahma in the work of establishment is fixed till the end.” (the avyakt vani dated 30.06.74 in the middle of page 83)
- ✚ “There is the corporeal form in return for the love in the corporeal.” (the avyakt vani dated 18.1.79, in the middle of page 229)
- ✚ “People of the world think that the Father has left, but the Father can celebrate the meeting with the children in a wonderful form whenever he wants. Before the eyes of the people of the (Brahmin) world, the curtain (of ignorance) has been lowered.” (the avyakt vani dated 18.01.79 in the beginning of page 231)
- ✚ “They forget the present and remember the past. That is why it looks as if sometimes BapDada is revealed and sometimes hidden behind the curtain. But BapDada is always revealed before the (souls who are the knowledgeable) children. He cannot hide from the children.” (the avyakt vani 18.01.78 in the end of page 34)
- ✚ “Just like in the beginning of establishment the special play of dreams and visions took place, the same wonderful play will become instrumental in the revelation in the end. ‘This is him, this is him’ will sound all around.” (the avyakt vani dated 31.12.82 in the middle of page 22) [‘This is him’ is an indication of the corporeal one.]
- ✚ “Everyone knows that there is someone, but this situation hasn’t arisen (when they would say) ‘this is him and this one is the only one’.” (the avyakt vani dated 5.12.84 in the end of page 50)

⁴⁴ *Satguru Akalmurt*: the true preceptor who is a person who cannot be devoured by death.

- ✚ “Why do you make the imperishable (corporeal) relationships perishable by saying ‘Baba has left’? Only the role has changed (from Brahma into the form of Shankar). Just like you – you too change the place of service (in the physical form), don’t you? So, Brahma and the Father have also changed the place of the service (in the physical form).” (the avyakt vani dated 18.01.78 in the beginning of page 35)
- ✚ “Now since you are giving the message about the change of the time, there will be also a change in meeting with BapDada (in terms of the role, time and place), won’t there?” (the avyakt vani dated 15.02.83 in the end of page 64)
- ✚ “You remember how in the corporeal form he (Brahma Baba) used to feed with his own hands and entertain each group with the special form of love, don’t you? The same sanskar of love is going on even now in practical (through Shiva-Shankar).” (the avyakt vani dated 6.01.83 in the middle of page 32)
- ✚ “The eyes of all the souls in the corporeal [form] are being focused and will be focused on this great place. [...] They will see through the eye of experience this place of attainment of the spiritual treasures which is now secret and they will understand that they have found once again the place of lost secret treasure. Gradually the words will come out of the mind and mouth of everybody that there is the place of very elevated rewards in this corner. Reveal it properly. Then they will be happy seeing the wonderful father, the wonderful play and the wonderful place.” (the avyakt vani dated 26.01.83 in the beginning and end of page 57)
- ✚ “In the corporeal world along with expansion the method of celebrating the meeting with the corporeal form will change, won’t it?” (the avyakt vani dated 5.04.83 in the middle of page 118)
- ✚ “BapDada is always with you in the Confluence Age, because the Father is present before the children even now.” (the avyakt vani 10.01.82 in the end of page 232)
- ✚ “You, the elevated supporting souls, are in the roots along with the seed. Therefore, BapDada comes to celebrate the meeting with such elevated souls. You souls are so elevated that you bring the incorporeal and corporeal one into the corporeal form – the same as you are.” (the avyakt vani dated 12.01.82 in the end of page 233)
- ✚ “Now such time will come that one united voice will sound from all the temples, mosques, gurudvaras and churches – ‘our Baba has come’. [...] Everyone will look at you angels and at the Father.” (the avyakt vani dated 16.01.82 in the beginning of page 251)
- ✚ “How will the Bestower of knowledge be revealed until it is revealed ‘this is new knowledge’ ? Knowledge comes first, then the Bestower of knowledge comes. So, the Bestower of knowledge is the highest on high. Otherwise, how will it be proved that there is only one Bestower of knowledge? It will be proved only through this new knowledge.” (the avyakt vani 1.06.83 in the beginning of page 235)
- ✚ “The specialty of the Confluence Age is that the Father as well as the highest Brahmins are revealed only in this Age. The story of 84 births of all of you is also revealed.” (the avyakt vani dated 10.09.75 in the middle of page 103)

- ✚ “Celebrate this *Shivaratri* as the *Shivaratri* of revelation. Let it draw everyone’s attention ‘who is this; with whom do they form the relationship?’ Everyone should experience that they can receive what is necessary only from here. It is here that the key to all the kinds of happiness will be received.” (the avyakt vani dated 3.02.79 in the middle of page 267)
- ✚ “The greatest fruit of the Confluence Age is that the Father himself meets [the children] in the revealed form. The Supreme Soul comes in the corporeal form, in the corporeal human form to have a meeting. All the fruits are contained in this fruit.” (the avyakt vani 31.05.77 in the end of page 202)
- ✚ “The role of the thousand-armed Brahma is going on at present. Therefore, this form is praised and remembered in the corporeal world. The arms cannot perform tasks without the Father. The arms are revealing the Father. The one who makes them do it is present; therefore they are doing this.” (the avyakt vani dated 18.01.78 on the middle of page 35)
- ✚ “The last bomb meaning the Supreme Soul bomb is the bomb of the revelation of the Father. Let the very ones who will see and come into contact and hear, say this ‘the father has come’. The work of the direct almighty authority is going on. This is the final bomb through which the voice will be raised all around” (the avyakt vani dated 28.12.78 in the beginning of page 159)
- ✚ “For some time you have look at the secret [form] as well. It takes time to reveal the one who is hidden.” (the avyakt vani dated 3.08.75 in the end of page 79)
- ✚ “In order to raise the voice high, one voice should sound from all around ‘our Father has come in the secret form’. Just like the Father revealed you children from being incognito, then (later on) in the same way all of you have to reveal the Father.” (the avyakt vani of 8.01.79 in the end of page 193)
- ✚ “You have to reveal the Father who is the backbone and plays the role in a secret form. People recognise those who narrate [to them], but the one who creates them is hidden even now. Therefore, now you have to reveal the one who creates, it means you have to wave the flag of victory.” (the avyakt vani dated 5.02.79 in the middle of page 273)
- ✚ “The Father will be revealed inside everyone. The Father of the World will be clearly visible in the world. The souls of every religion will say only one thing ‘our Father’. Not the father of the Hindus or the Muslims, but the Father of everyone. This is called the final revelation through the Supreme Soul bomb.” (the avyakt vani 28.12.78 in the end of page 161)
- ✚ “In the Confluence Age the Father who transforms the line of the fortune is playing the role face to face [to the children].” (the avyakt vani of 9.09.75 in the middle of page 99)
- ✚ “You can get the line of the imperishable fortune drawn through God himself, because both the Fathers who bestow happiness are present for the children at this time.” (the avyakt vani dated 12.10.81 in the end of page 55)
- ✚ “The Father comes face to face, but because the children are carefree, they don’t see despite seeing, don’t listen despite hearing. They should not play like this now.” (the avyakt vani 6.09.75 in the end of page 96)

- ✚ “God is one – this is the remembrance of the Golden Age. Being entangled in many – it is Iron Age.” (the avyakt vani dated 23.01.79 page 239 in the end)
- ✚ “Since the Father himself is promising the children to be always together and he is also keeping his promise, then they should take advantage of the promise.” (the avyakt vani 6.09.75 in the beginning of page 96)
- ✚ “You elevated souls are the ones who receive the father’s shrimat being face to face with him, not through inspiration or touching. You are the mouth-born progeny. You listen to it directly from the mouth.” (the avyakt vani 24.05.77 in the beginning of page 170)
- ✚ “Is giving the message alone the service in the pace of the ant or the bird? Spread this voice in the world how BapDada is performing his task in a secret form! Bring them to this loving relationship!” (the avyakt vani dated 28.11.69 in the middle of page 150)
- ✚ “When the Father comes, the big ones turn out to be fools. As big they are, they become foolish to that extent. The ones who cannot recognise the Father are fools, aren’t they? [...] They celebrate the memorial of their foolishness of the last cycle. They do the entire work the other way round. The Father says: Come to know me! They say: The Father doesn’t exist. So, it is the other way round, isn’t it? You say: The Father has come; they say: This is impossible. So, they do the work the other way round, don’t they? They have expanded a lot, but the memorial of the auspicious meeting of the Father and the children is the essence.” (the avyakt vani 21.03.81 in the end pf page 79)
- ✚ “Is the reward of the Father being face to face and receiving the inheritance now or in the future? Is the elevated stage now or in the future? It is elevated now, isn’t it?” (the avyakt vani dated 12.01.77 in the middle of page 12)
- ✚ “In the results up till now the rajayogi souls are elevated, the task is elevated, the transformation is elevated. This has been revealed. But the one who teaches is the direct almighty one. The Sun of Knowledge has risen above the corporeal world. This has been hidden until now.” (the avyakt vani 28.12.78 in the middle of page 161)
- ✚ “They have become tired of the contractors in the meeting with the Supreme Soul. They have been disappointed. They understand that the truth is something else. They are searching for the destination of the truth.” (the avyakt vani dated 1.01.78)
- ✚ “We are so elevated souls that the Supreme Soul himself has become the Father, Teacher and True Guru. Can anyone else have a greater fortune than this? You must have never thought about such a fortune that you will receive the Supreme Soul through all the relationships. Even this impossible thing is being possible in the corporeal form. So, it is a great fortune.” (the avyakt vani dated 3.12.79 in the beginning of page 81)
- ✚ “All will experience in reality the praise of the Father that he is the Surgeon as well as the Engineer and also the Lawyer. Then the intellect will withdraw from all around and it will go in one direction.” (the avyakt vani dated 2.11.88 page 118)

- ✚ “ Just like in the beginning you used to see while walking and moving around; it is not about going into a trance. Just like you had the experience of one corporeal Father, in the same way everyone will have a vision now in the end.” (the avyakt vani 10.12.78 in the beginning of page 117)
- ✚ “Just like in the beginning the voice came when they were sitting at home, they were called ‘come, approach, get out now’ and they got out immediately, in the same way the voice of the Father will reach (you) in the end.” (the avyakt vani dated 6.03.85 in the middle of 214 page)

Om shanti.